

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

'Suffer Little Children to Come unto Me.'

BY F. WRIGHT.

Lord make of me a little child—
This vain, proud heart subdue;
May I through Christ be reconciled,
Thine holy will to do!

I ask not of thy gracious love
A rich endowment here—
But that thy wealth of grace may move
Thine heart in childlike prayer!

While others covet pomp and pride—
Ambition's thorny seat,
May I in humble faith abide
An infant at thy feet!

Enfeebling pleasure may I shun:
Temptations hidden guile,
Do thou protect my footsteps from
And keep my heart the while!

And make of me a little child—
Heart yearning to be free,
With God, the righteous reconciled
Through Christ who died for me!

Spencerville, C. W.

(From the English Literalist.)

A Millenarian's Answer

OF THE

HOPE THAT IS IN HIM.

(Concluded.)

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah xxiv. 21—23.

Having delivered unto you the testimony of God concerning the coming and kingdom of Christ, I would with all fervency and Christian affection call upon you to attend thereto, 'for the mouth of the Lord hath spoken it' [Micah iv. 4]; and 'the zeal of the Lord of hosts will perform it.' [Isaiah ix. 6, 7.] Yes, that zeal shall be awakened by the miseries of the Jewish nation and their penitential prayer, [Isaiah lxiii. 15, 16,] by the cries of God's suffering elect, [Luke xviii. 7, 8,] and by the fervent supplication of those under the altar [Rev. vi. 10]; and when this arm of the Lord awakes as in the days of old [Isaiah li. 9—11], great will be the overthrow of his enemies [Isaiah xxxiv. 5—8,] great the joy of his friends. [Isaiah ix. 3.] This great champion—the terrible displays of his zeal—and the glorious effects of it, are described in Isaiah lix. 16—21. 'Alas, who shall live when God doeth this?' Seeing then that God hath spoken it; seeing that he undertakes to perform it; why do we not believe it? Is he grown false to his word, or impotent to effect his purposes? O, no! 'Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?' Numb. xxiii. 19. 'There shall come a Star out of Jacob and a Sceptre shall rise out of Israel.' Moab, Edom, and the children of Sheth, shall perish; but Israel shall do valiantly, and he that shall come out of Jacob shall have dominion. Numb. xxxiv. 17. 'Arise, thou 'Morning Star of the millennial day;' thou 'fairer than the children of men,' take thy throne, and rule in righteousness; and though earth's tribes will mourn because thou whose right it is to reign art come, yet thy saints shall welcome thee, and nature shall become vocal for thy praise, as she feels the footsteps of her Creator, [Ps. xcvi.] and hears thy renovating voice saying, Behold, I make all things new. O, let thine unworthy servant

then be found 'with his loins girt,' that when thou the glorious Bridegroom comest, he may 'enter into the joy of his Lord.' Merciful High Priest, let thy voice, which ere long shall awaken into beauty ineffable the dust of thy saints, now arouse thy slumbering yet redeemed Church. Let the Bride as well as the Spirit say, Come; and till thy glories burst upon our view and change us into thy complete likeness, help us to live upon THY LAST LOVE MESSAGE, 'Surely I come quickly, Amen.'

"Come, then, and, added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! It was thine By ancient covenant, ere nature's birth; And thou hast made it thine by purchase price, And overpaid its value with thy blood, Come, then, and added to thy many crowns, Receive yet one, as radiant as the rest, Due to thy last, and most effectual work, Thy word fulfilled, the conquest of a world."

COWPER.

From Divine, I now turn to human testimony. Having heard what God hath said, I now proceed to inquire what the church hath believed concerning the second coming of Christ. Not that human testimony can add ought to what God hath said, or human contradiction detract ought from it.

'If we believe not, God abideth faithful.' But still there is a satisfaction in finding amidst the din of conflicting opinions, that the views we take of God's word are the same the church in the best and purest ages have taken. But my principal design in bringing forward this short and imperfect sketch, is to endeavor to beat down prejudice, and stop the tongue of opposers. Many are deterred from studying these subjects, and kept fast in the trammels of human opinion and interpretation, by the unkind, not to say harsh terms which are often used against the pre-millennial advent of Christ. Now, if by showing that the doctrine pleaded for in this tract was received in the primitive church—that it was lived upon by the martyrs of Jesus, and that some of the wisest, most learned, and most holy of mankind have believed it to be a doctrine from God, and 'according to godliness,' I should lead any to think so favorably of it, as to search God's word with earnest prayer to be led into all truth, my design will be answered.

I doubt not but a far stronger case could be made out than what is about to be produced, in 'proof that this doctrine is no novelty, but an ancient doctrine from which the hand of faith hath fetched a cordial to support those who are now inheriting the promises. But as an old author observes, 'If my jingling should move better ringers to come forward, some good will be done thereby.' I just add, that I do not undertake to vindicate every sentiment in the extracts given, or every application of passages of Scripture quoted.

Those who have access to 'Burnett's Theory of the Earth,' may see a history of this doctrine from the times of the Apostles to the Council of Nice, vol. ii., p. 246. As it is too long to transcribe, I will give the substance of it. He lays down this conclusion: 'That the millennial kingdom of Christ was the general doctrine of the primitive church, from the times of the Apostles to the Nicene Council.' Papias, bishop of Hierapolis, and Martyr one of John's auditors [as Irenæus testifies], taught this doctrine. He then says, that Irenæus writes that this doctrine was received by all the clergy of Asia as a tradition from God. For arguing the point, he shows

that the blessing promised to Jacob from his father Isaac was not made good to him in this life; and therefore he says, *Without doubt those words had a further aim and prospect upon the times of the kingdom* [so they used to call the millennial state;] when the just, rising from the dead, shall reign; and *when nature renewed and set at liberty shall yield plenty and abundance of all things, being blessed with the dew of heaven, and a great fertility of the earth, according as hath been related by those ecclesiastics who saw John the disciple of Christ, and heard of him what our Lord had taught concerning those times.*

Irenæus was born A. D. 120, suffered martyrdom 202, so that he lived and flourished very soon after the death of John the apostle. Dr. Burnett then says, 'Justin Martyr, contemporary with Irenæus, and his senior, thus writes: That himself and all the orthodox Christians of his time did acknowledge the resurrection of the flesh, and a thousand years reign in Jerusalem restored, or the new Jerusalem, according to the prophets Isaiah, Ezekiel, and others, testify with common consent. Justin further says, a certain man among us Christians, [Justin was writing to a Jew], by name John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the new Jerusalem, and after that should be the general resurrection and day of judgment.' Dr. Burnett then produces other witnesses to show that this doctrine was generally received during the first and second centuries of the Christian era. In the third century he says you find Tertullian, Origen, Victorinus, [Bishop and Martyr] Nepos, Egyptius, Cyprian, and the end of it, Lactantius, all openly professing, or implicitly favoring, the millenary doctrine. He then comes to the Council of Nice, which most of my readers know was assembled in the reign of Constantine, about the year 325, and soon after the establishment of Christianity as the religion of the Roman empire, when, though many abuses had crept in, the church was mostly clear in the fundamental doctrines.

They, says Dr. B., speak thus: 'The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Savior Jesus Christ. And then, as Daniel says [vii. 18], 'the saints of the Most High shall take the kingdom,' and the earth shall be pure and holy, the land of the living not of the dead. Which David foreseeing by the eye of faith, cries out [Psalm xvii. 13], 'I believe to see the good things of the Lord in the land of the living.' Our Saviour says, 'Happy are the meek, for they shall inherit the earth.' Matt. v. 5. And the prophet Isaiah says [xxvi. 6,] 'The feet of the meek and lowly shall tread upon it.' Dr. Burnett then shows that some of the advocates of this doctrine mixed up their own fancies with it, and others after a while dropped one part of it concerning the renovation of nature. He then shows how that the church of Rome always discountenanced and depressed this doctrine, and says he never met with a Popish doctor who held it, and concludes the chapter with the following remarks:—'The Millenium being properly a reward and triumph for those who come out of persecution, such as have lived always in

pomp and prosperity can pretend to no share in it, or benefit by it. This has made the church of Rome have always an ill eye upon this doctrine, because it seemed to have an ill eye upon her. And as she grew in splendor and greatness, she eclipsed and obscured it more and more, so that it would have been lost out of the world as an absolute error, if it had not been revived by some of the reformation.'

In order to show what the sentiments of the reformers were on this subject, I quote the following from the *Christian Herald*, for February, 1830:

"The following is an extract from the Catechism of the Church of England, drawn up in the reign of Edward VI., in the year 1553;—treating on prayer, it is said—

"Then followeth the first part of the Lord's Prayer, wherein we require that not only we, but also all other whatsoever, may in holiness, honor, reverence, and worship, his name."

"In the second part, we require that his kingdom come, for we see not yet all things in subjection to Christ—we see not the stone hewed off from the mountain without the work of man, which also bruised and brought to naught the image which Daniel describeth, chap. ii., that the only Rock, Christ, may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain: for this cause do we long for and pray that it may yet come to pass, and be fulfilled; that Christ may reign with his saints according to God's promises, that he may live and be Lord in the world, according to the decrees of the holy Gospel, not after the traditions and laws of men, nor pleasure of worldly tyrants."

After the well-instructed scholar has thus rightly spoken, the Catechism puts the following pious prayer into the mouth of the Master:

"God grant that his kingdom may come, and that speedily."

What the framers of this Catechism understood by 'his kingdom,' is thus clearly set forth in a preceding part.

"The end of the world Holy Scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things; for, saith the Apostle Peter, [2 Epist. iii.,] 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end, according to the witness of the Apostle; 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up;' as though he had said—As gold is wont to be fined, so shall the whole world be purified with fire, and be brought to its full perfection. *The lesser world*, which is *man*, following the same, shall likewise be delivered from corruption and change; and so, for man, this *greater world*, which for his sake was first created, shall at length be renewed, and be clad with another hue, much more pleasant and beautiful."

I will next bring forward an extract from the Baptists' Confession of Faith, presented by them to Charles II., March, 1660; for which [say they] we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same. I extract it

verbatim from Crosby's History of the Baptists, vol. ii. Appendix, p. 85.

"Article 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs [Acts i. 3], which was taken up from his disciples and carried up into heaven [Luke xxiv. 51], shall so come in like manner as he was seen go into heaven [Acts i. 9, 10, 11]: 'And when Christ who is our life shall appear, we also shall appear with him in glory' [Col. iii. 4]. For then shall he be 'King of kings, and Lord of lords' [Rev. xix. 16]. 'For the kingdom is his, and he is the Governor among the nations' [Ps. xxii. 28], and 'King over all the earth' [Zech. xiv. 9], 'and we shall reign with him on the earth' [Rev. v. 10]. The kingdoms of this world [which men so mightily strive after here to enjoy] shall become the kingdoms of our Lord and his Christ [Rev. xi. 15]. 'For all is yours' [ye that overcome this world, for ye are Christ's, and Christ is God's] [1 Cor. iii. 22, 23]. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under [mark that] the whole heaven' [Dan. vii. 27]. Though [alas!] now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron [Rev. ii. 26, 27]. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces [Ps. lxxii. 4], and their vain rejoicings turned into mourning and bitter lamentations, as it is written Job xx. 5-7."

This confession is subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith as us.' Then follow thirty-one names, after which is written, 'Owned and approved by more than twenty thousand.' Hence it appears that the dissenters had once the honor of contending for the personal reign of Christ on earth, and of suffering for professing of the same. Thus we see what the thoughts of the church were at three important periods in her history, concerning the coming and kingdom of Christ; viz., at the Council of Nice, A. D. 325, before Christianity was totally corrupted by Popery; at the Reformation, 1553, when the Bible was brought to light again; and at the brightest period in the history of the dissenters, when so many divines and noble-minded men were found who suffered much for conscience' sake. One thing I beg my readers to notice is, that when the church 'committed fornication with the kings of the earth,' she dropped the doctrine of the Millennium. When the church of England had turned the two thousand heralds of the cross out of her community, she soon learned to persecute those who professed this doctrine—and now the dissenters have grown great, respectable, rich, and increased in gods, they are the chief opposers of those who dare to assert that Christ's coming is before his kingdom, and that his saints will reign with him on earth.

Gibbon the historian, who can not be suspected as having any partiality for the doctrine, thus writes concerning it in his Decline and Fall of the Roman Empire:

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this

blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden with the amusements of the pastoral life, was more suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed upon the adjacent territory; in the free enjoyment of whose spontaneous productions the happy and benevolent people was never to be restrained by any jealous laws of exclusive property."

The reader will soon perceive that the learned infidel is deriding God's word; particularly Rev. xxi. 2, 21. He then goes on—

"The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms part of the sacred canon (viz., the Apocalypse), but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church."

This paragraph is a most important and interesting one, as it relates to the doctrine in question. It shows the antiquity of it,—how extensively it was believed—and when it first grew out of fashion, even when Popery began to grow towards its height. We may see that such was the hatred of professors in those days to this doctrine, that they would rather dispense with part of God's revelation than believe it. It appears that the whole book of Revelation was a millstone around the neck of the anti-millennial system in those days, and that the advocates thereof were honest enough to own it. The antiquity of this doctrine is confirmed by Mosheim in his Ecclesiastical history. He says, 'Long before this period [he is writing of the third century] an opinion had prevailed, that Christ was to come and reign a thousand years among men before the entire and final dissolution of the world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons: nor did all promise themselves the same kind of enjoyment in that future and glorious kingdom.' Mosheim is evidently opposed to the doctrine. Gibbon says of him concerning it, 'This learned divine is not altogether candid on this occasion;' and I find that he mentions the doctrine of Christ's personal reign among the heresies of Cerinthus in the first century, and yet he says in the quotation just made from him, that this doctrine of Christ's personal reign had met with no opposition till the third century: then why does he place it among the heresies of Cerinthus?—seeing, according to his own confession, no one had accused it of being a heresy, until the time of Origen and Nepos.

The writings of the fathers of the church afford abundant proof of their sentiments concerning this doctrine. I have extracts lying before me from the writings of Barnabas (supposed to be the companion of Paul), Hermas (Eusebius, A. D. 330, testifies he was the person mentioned Rom. xvi. 14), Justin Martyr, Papias, and Irenaeus, which show that they were staunch Millenarians. The grand chasm in the history seems to be those centuries of Rome's supremacy, when almost every truth was hidden. Indeed,

some of the parasites of Constantine, like Ahab's Zedekiah, did not scruple to say, the 21st and 22d chapters of Revelation were fulfilled in his time. Thus did Satan mimic the kingdom God had promised, and, as one has well observed, constitute the Pope his Melchisedec, his king priest, to rule over the nations. At the Reformation, as Dr. Burnett has already observed, the doctrine of the kingdom was revived, but it did not then receive that notice it deserved—and this neglect is mainly to be traced to two causes:

First, the reformation itself was partial; the professing church still had a human (and more than one to its sorrow an inhuman) head,—a worldly prop by being attached to the state,—and forms and ceremonies the Bible knew nothing about. The consequence was, that the bishops and ministers were mostly carnal men, and so found little pleasure in looking forward for a glory so different from what they were setting up.

The second cause was, their zealous attachment to some truths led them to neglect others; like wise master-builders, they laid the foundation of justification alone by Christ, but they were not so zealous to build thereupon the doctrines of the lowliness of the church in this world (Luke xxii. 27; Matt. xxiii. 8-12), and the dignity of the church in the world to come (Matt. xii. 28, 29). They fought against the Popish doctrine of merit, and were ready to endure death for free-grace truths; but most of them were quite as ready to persecute any who fought against the grandeur and outward show of the church (as Bishop Hooper's treatment manifests.) The consequence was, a few doctrines were enshrined in creeds and confessions, and truth was put in the strait-waistcoat of system. The holy men to whom upon God we owe the reformation, deserve indeed our warmest thanks; they did wonders: the thing we have to lament is, that instead of our going forward since their time, things have retrograded. But still we have some testimonies to the doctrine in question, one or two of which I will cite.

Tyndale, the translator, in a note on Matt. vi. 10, 'Thy kingdom come,' thus speaks, 'that is the time when thy Son shall surrender his kingdom unto thee, as it is 1 Cor. xv. 24. This kingdom is also mentioned Rom. vii. 21, 22, where it is declared that all creatures desire that day as the time of their rest and perpetual Sabbath.' Bradford, the martyr, thus writes: 'This renovation of all things the prophets seem to promise, when they promise new heavens and new earth. For a new earth seems to require no less a renovation of earthly things than new heavens do of heavenly things. Both these things the Apostle plainly affirms that Christ will restore, even whatsoever are in heaven and in earth.' He then makes a quotation from Augustine, which thus ends—'that the world changing into the better may openly be made fit for man, when returned in the flesh into the better state.' Both of them, it appears, were believers in the saints' reign on earth after the resurrection and the conflagration. I could easily add a long list of extracts from the writings of learned and gracious men who, with some shades of difference, have maintained this doctrine. I will bring forward a few, and begin with the learned Mede. He says to the reader—

'Do thou weigh the matter in the fear of God, setting apart all prejudice; and out of the judgment of charity, pardon me if anywhere I shall err. So, therefore, take it—That the 7th trumpet, with the whole space of the thousand years, and other prophecies thereto appertaining, do signify that great day of judgment, much spoken of by the ancient church of the Jews, and by Christ and his Apostles; not some short space of hours (as it is commonly believed,) but (after the manner of the Hebrews, taking a day for a time) a continued space of many years, and circumscribed within two resurrections as it were the bounds: a day, I say, first to begin at the particular (and as it were) morning judgment of antichrist, and the rest of the living enemies of the church, by the glorious appearing of our

Lord in flaming fire: and then at length to determine (after the reign of the thousand years granted to New Jerusalem, his most holy spouse, upon the earth; and after the utter destruction of new enemies yet to arise, the great day waxing toward evening, and Satan being again loosed) at the universal resurrection, and judgment of all the dead.' He then quotes Rev. xi. 18; 2 Pet. iii.; 2 Tim. iv. 1; 1 Cor. xv. 24-28; Dan. vii. 13, 14; as being then fulfilled.—*Comment on the Revelation, Part II, p. 122.*

These views were not considered fanatical and foolish in Mr. Mede's day, as they are esteemed in ours. Men whose praise is in all the churches, corresponded with him on these points, and expressed themselves thankful for the information communicated through his instrumentality respecting the coming and kingdom of Christ.—Among those may be reckoned Doctor Twisse, prolocutor of the assembly of divines, and Bishop Usher. The former wrote fifteen letters to Mr. Mede, which are preserved in his works; most of these were inquiries concerning prophecy.—The latter thus writes to Mr. Mede concerning his comment on the Apocalypse: 'I cannot sufficiently commend it;' and both of them sit at Mr. Mede's feet to learn prophetic truth. I find also, from sermons preached before the House of Lords in the time of the commonwealth, that several of the ministers who were present at the assembly of divines were witnesses for the pre-millennial advent of Christ.

I have already shown what were the sentiments of that profound theologian, Dr. Thomas Goodwin, on this subject; and if the reader will turn to 'Charnock on the Attributes,' he will find that eminent man to be a favorer of some things I have been contending for. See vol. i. pp. 204—207 and Discourse vi. on the Immutability of God: at the beginning. The celebrated Joseph Hassey, of Cambridge, is the most staunch Millenarian I ever met with, and has some most striking thoughts upon it: the following is a specimen:—'The glory of this text, viz. Rev. xxii. 16, 17, is a thing evidently to be fulfilled in the glorious kingdom of Christ on earth immediately after the first resurrection, in the resurrection of the Lamb's wife at her making ready in her glorified body, even as the 21st & 22d of Rev. speak; and not of the succeeding eternal state of saints in heaven (which almost every interpreter carries it over unto without any show of consistency). That other glory is to follow, after the other states are ended; and in the New Jerusalem state the saints shall have an account of the third heaven's eternal glory, by eating of the fruit of the tree of life.' Hussey's Glories of Christ, p. 664. On Acts iii. 19 he remarks, 'This doctrine [of Christ's reign on earth] stands with the witness of all the holy prophets, and it is lodged upon record that the times of refreshing shall come from the presence of the Lord.' However, the times of refreshing do precede eternity: a time to the glory church, and a time to the gracious churches, measured out proportionally to what both their states will be, in that reign of Christ through this happy Millennium. That the glory part of this will be in the land of Judea, is most consistent with the whole doctrine of the sufferings of Christ. 'He endured the cross, and despised the shame' in the land of promise; no doubt but it was part of the joy of the joy that was set before him; that 'that mountain of myrrh and hill of frankincense' on which he wrought redemption should be at last the glorious holy mountain when the Lord himself shall stand on that day upon the Mount of Olives; and so Judea will be absolutely made the glory of all lands; and in a higher sense than when Joshua gave the Israelites a rest in it from the Canaanites, be the rest or Sabbathism, or keeping of the glory Sabbath for a 1000 years, which 'remaineth to the people of God;' of which the first day of the week, now under the Gospel, is the earnest penny; and so still in a higher sense than ever be a land flowing with milk and honey; when all gracious ones shall rejoice for joy with the glorious Church; shall milk out and be delighted with the abundance of her glory."

I will next quote from Sir Isaac Newton on the Prophecies. Most persons know he has written on them, but few perhaps know that he advocated a pre-millennial advent. The author is determining the time when the Apocalypse was written. He says, 'It seems to be alluded to in the Epistles of Peter and of Paul to the Hebrews, and consequently must have been written before them. Such allusions to it in the Hebrews I take to be the discourses concerning the High Priest in the heavenly tabernacle, who is both King and Priest, as was Melchisedec (v. 7.) and those concerning the word of God with the sharp two-edged sword (iv. 9—12); the millennial rest (iv.) the heavenly city, which hath foundations (xi. 10—16). The cloud of witnesses, general assembly, spirits of just men made perfect (vii. by the resurrection, Heb. xii. 1, 22—26), and the shaking of heavens and earth, and removing of them; that the new heavens, earth, and kingdom may remain (Heb. xii. 28.)

After speaking largely on the two epistles of Peter in the same way, he concludes with relation to 2 Pet. ii. and iii.: 'Thus does the author of this Epistle spend chap. ii. in describing the qualities of the Apocalyptic beasts and false prophets; then in the third he goes on to describe their destruction more fully, and the future kingdom.'

One more quotation shall suffice. Speaking of the design of prophecy, he observes, 'For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at his second coming, are not only for predicting, but also for effecting, a recovery and establishment of the long-lost truth, and setting up a kingdom where dwelleth righteousness.'

Mr. Thorp, in the preface to his valuable work on the Destinies of the British Empire, has the following quotation from this great man:—'About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition.' 'How exactly,' says Mr. T., 'has this observation of that sagacious man been verified!' I just observe further, that Mr. Thorp is a zealous and able advocate for Christ's pre-millennial coming; and he says in his preface, 'The sentiments stated in these lectures, concerning the prophecies in general, the present state of the empire, and the gloomy aspect of things at this crisis were entertained by the late illustrious Rev. Robert Hall, whose recent death has so justly occasioned such deep and universal lamentation. They formed part of the subject of the last evening's conversation which the author enjoyed with that extraordinary man only a few days before his decease, and upon each point the most perfect unanimity of opinion prevailed.' P. 16.

To these quotations I might add many more from the writings of Bishops Newton, Horsley, and Horn; also from Gill, Toplady, Keach, Bride, Fletcher, and many others. I might mention poets whose lyre has been honored by this lofty theme. Milton (see book 12, line 553) looked not for a millennium before Christ's coming. Cowper [the poet of the Millennium as he hath been called] seems to have very correct views of the subject, and pours forth his conceptions in such melodious numbers as seem to give new wings to hope. [See the Task, Book 6.] The excellent Heber sang sweetly of the glorious Millennium; and our constant friend, the revered Watts, sometimes warm our hearts as when he tells us

'Joy to the world, the Savior reigns,
Let men their songs employ;
While hills and valleys, rocks, fields and plains,
Repeat the sounding joy.'

But I think I have redeemed my pledge, which was to show that this doctrine was received by the primitive church, and has been espoused by some of the wisest and best of mankind. I have mentioned no authorities now living; but blessed be God, he has raised up many to give the alarm, and to cry, Behold the Bridegroom cometh. But after all, to the law and to the testimony. 'God hath spoken to us in these last days by his Son;' and one leading topic of the testimony of that faithful witness is, that he will come again to set up a kingdom, to avenge his church, and reign with his saints. Scoffers may say, 'Where is the promise of his coming?' False stewards may say, 'My Lord delayeth;' the mistaken friends of Jesus may wish his visit to our earth deferred awhile longer; the wise virgins may slumber, but none of these can drive back his hastening chariot. 'He comes—and with righteousness shall judge the world, and the people with his truth.'

Communications.

Original. Christian Immersion.

BY L. H. CHASE.

I wish to lay before the minds of the brethren the great importance attached to Christian immersion, as presented in the Evangelists, the Acts, and the Epistles.

1. In the Evangelists, it is called the forgiveness of sins. Matthew and Mark introduce the Messiah in his own person in giving the commission. Luke does not. Matthew presents Jesus, saying, 'Go, convert the nations, immersing them into the name of the Father, the Son, and Holy Ghost, teaching them to observe all things which I have commanded you.' This, of course, in order to salvation. Mark presents him, saying, 'Go into all the world, proclaim the glad tidings to the whole creation; and he who believes, and is immersed, shall be saved: but he who believes not, shall be condemned.' Luke, however, does not introduce the Lord in his own person in giving the charge, but records it, in his own conception of it, in the following words: 'That reformation and forgiveness of sins should be announced in his name to all nations, beginning at Jerusalem.' No person, I presume, will question but that Luke thus records the commission; and, if so, then it is indisputable, that as Luke neither mentions faith nor immersion, he substitutes for them the received import of both, when and where he wrote. Metonymically he places repentance, or rather reformation, for faith; and remission of sins, for immersion. In Luke's acceptance and time, forgiveness of sins stood for immersion, and reformation for faith—the effect for the means, or cause. The only reference to the commission found in John, occurs xx. 21: 'As the Father has sent me, so send I you: whose sins soever you remit, are remitted to them; and whose sins soever you retain, are retained.' Here is neither faith, repentance, nor baptism; but the object, remission of sins, is literally proposed. In the commission, salvation is attached by the Lord Jesus to faith and immersion into his name. He that believes and is immersed, shall be saved. Thus immersion is taught in the testimonies of Matthew, Mark, Luke and John.

2. In the Acts of the Apostles, Sermon 1, Peter says, 'Reform and be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.' Sermon 2, he says, 'Reform and be converted, that your sins may be blotted out; that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus; &c.' In the same discourse he says, 'God having raised up his Son Jesus, has sent him to bless you, every one of you, turning from his iniquities.' In his third sermon, recorded Acts x. he says, 'To him, all the prophets bear witness, that every one that believes in him shall receive remission of sins by his name.' Paul at Antioch, in Pisidia, declares, that through Jesus was proclaimed the remission of sins; and by him all that believe are justified from all things. Ananias commanded Paul to arise and be immersed, and to wash away his sins, calling upon the name of the Lord. Thus it is spoken of in the Acts of the apostles.

3. In the epistles, the Romans are said to have been immersed into Christ Jesus—into his death; to have been buried with him, and consequently to have risen with him, and to walk in a new life. The Corinthians are said to have been washed, justified, and sanctified by the name of the Lord Jesus, and by the Spirit of our God. The Galatians 'were immersed into Christ, and had put him on.' The Ephesians were married to Christ, by immersion, as brides were wont to be washed in order to their nuptials. The assembly of the disciples, called the congregation of the Lord, making the bride of Christ, were said to be cleansed by the bath of water and the word. The Colossians were buried with Christ, raised with him, and are said to have been forgiven

all trespasses. When they were raised with him, where their resurrection with Jesus, and their having all sins forgiven are connected.—Col. ii. 11, 13, 14. All the saints are said to be saved by immersion, or, 'the washing of regeneration and the renewing of the Holy Spirit.'—Titus iii. 5. The believing Jews had their hearts sprinkled from an evil conscience, and their bodies washed with clean water, or water which made clean. Peter taught all the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia, that the water of baptism saved them, as the water of the deluge saved Noah in the ark; and that in immersion a person was purged from all his former sins. And John the Apostle represents the saved as having washed their robes and made them white in the blood of the Lamb, and all the baptized as 'having their sins forgiven.'—Such are the evidences found in the Epistles.

How numerous! how clear! and how unequivocal! Are we not then warranted to say, Except a man be regenerated of water, and of the Spirit, he cannot enter into the kingdom of God? and that all who believing, are immersed for the remission of their sins, have the remission of their sins in and through immersion.

L. H. CHASE.

Adrian, Mich.

Original.

Who Cause Divisions?

In a letter recently received from Bro. J. McGhee, of Ladoga, Montgomery co., Ind., he says: 'We have had a long heat of contention for our faith, with the Reform brethren since you left us. They suspect you and Bro. Hornaday of making disturbance.' Now I may have been indirectly the cause of disturbance in that congregation, but I plead not guilty to the charge of designing or wishing to make disturbance.—'It must needs be that offences come, but woe to that man by whom the offence cometh.'

Having been solicited by some brethren of the congregation worshipping there, I visited Ladoga in October last, and preached three discourses, mainly upon the theme of immortality through Jesus Christ alone. Again, on my return from Jeffersonville in the spring, through the arrangement of Bro. Morrison, an acting elder of the congregation, I preached three discourses more, endeavoring to present the truths of the glorious gospel with as much plainness of speech, meekness of manner, and simplicity of language as I am capable of; neither in public nor in private, intentionally encouraging strife or dissensions. But a division has occurred. Let the candid judge whose fault it is. I will give the history mainly in Bro. McGhee's words, abbreviating somewhat.

Bro. McGhee says: 'Bro. Hornaday preached here after you left, and the good brother exposed many of their inconsistencies, and they (the church) became very indignant against us. Soon after Bro. Morrison (spoken of above) delivered a discourse on our hope. Bro. Barnes undertook a reply, but the members left the house in disorder, not attending to their duties in the house of the Lord. Several days after this, one of the church, — made himself pope; got the members together and without a single charge, voted Bro. Morrison out of his eldership: after which the same, — preferred charges against a few of us founded upon Rom. xvi. 17, 18; 1 Tim. vi. 3, 5, and 2 Tim. iii. 5, 6, charging us of 'causing divisions and offences contrary to the doctrines they had received.' We were asked if we would submit the investigation of the charges to a committee from six neighboring churches? to which we assented. At the time appointed the committee met; but instead of investigating the charges, they undertook to waive the matter by compromise. Bro. —, one of the accused, yielded to their compromise. Bro. Morrison appealed to them time and again for a trial of what we were accused of, which was at length promised; a Bro. Johnson promising that we should be tried by the Bible. But when we came together next morning, when we expected at last a trial, instead of fulfilling their

promise, the committee decided that they had done all they could do. The Moderator addressed them and they broke up. While they were leaving the house Bro. Morrison commenced a defence [which they appeared unwilling to hear,] in which he in a manly and christian-like manner, showed how all these things originated. He was listened to by a good audience of the world's people and some others.—The church met next day according to arrangement, and taking the same stand of the committee proceeded to cut us off, together with all who were with us in our schism, as they called it. Thus we were cut off and compelled to be separated from them.

'A few of us met on Lord's day, June 20th, and organized on 'the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone.' We take the Bible as the rule of our faith and action, and regard it as containing no non essentials from Genesis to Revelation.—We take the whole counsel of God, our Father, as our wisdom and our all. Our number is twelve.'

Now I ask, who is to blame for this division? These brethren it appears had simply taken the liberty to investigate for themselves a doctrine that was unpopular with the body with which they were associated, and had become believers of some points of these unpopular truths. This was no more than the church always encouraged by precept. This body with which these brethren had been associated professes the greatest liberality—the Bible their only rule of faith and practice—holding themselves bound to believe what it teaches, and to do what it requires—yet claiming lordship over no man's conscience, especially in matters of faith—ready to receive into membership any repenting individual who believes that Jesus Christ is the Son of God.—With such professions who would have looked for them to have cut off some of their brethren for cherishing 'odious doctrine?' Acting up to such professions, divisions would be much less frequent. But let a church take the ground that we have all the important truths and refuse any of its members the privilege of learning and talking of any beyond their circle of essentials, and there must necessarily be divisions. They may very gravely charge the brethren holding the unpopular truth with causing divisions, &c., and try or not try to sustain their charges, I believe they will find the charges to revert back on their own pates.

May God help us to understand the right principles of christian fellowship and christian discipline, that we may never be found guilty of 'causing divisions and offences contrary to the doctrine' received of the apostles.

E. MILLER, Jr.

Middlebury, Ind., July, 1852.

Camp Meeting at Oswego, Ind.

BRO. MARSH:—I notice in the Harbinger an appointment for a Camp Meeting at Oswego, Ind., to commence September 24th. I wish to say to the brethren through the State, that this meeting is designed to meet the arrangement made at the Jeffersonville Conference in the spring, for a general conference at this end of the State in autumn. We hope as many of the saints from the southern and central parts of the State will be present as can. We trust there will be an extensive gathering of those interested in the cause, from all parts of the State; and also from Michigan and Ohio.

Come, brethren and sisters, to our Conference and Camp meeting, and let us do what we can for the spread of the gospel.

E. MILLER, Jr.

Middlebury, Ind. July 22, 1852.

A Discussion.

Dr. N. Field, of Jeffersonville, Ind., and Eld. T. P. Connelly, of Indianapolis, will discuss the following proposition in the vicinity of the latter place, commencing on the 27th day of August, viz.,

'When man dies, his spirit remains in a conscious state, separate from the body.'

Elder Connelly is a teacher of a High School, in Indianapolis—is a preacher of the Reformation as taught by Mr. Campbell, and is said to be a gentleman of learning and talents. He affirms—Dr. Field denies. This will be an important debate, and will necessarily involve the whole question of natural immortality.

As ever, yours in Christ,

N. FIELD.

Jeffersonville, Ind., July 30, 1852.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, AUGUST 7, 1892.

THE REIGN OF CHRIST.

NUMBER ONE.

WE purpose publishing a series of articles on this very important subject, and at the commencement of which, we wish to have a little friendly conversation with our readers. The Scriptures clearly and abundantly predict a future and glorious reign of Christ. To this, we all readily and joyfully give our hearty assent. We are also united in the faith that this reign will be on the earth. But whether it will commence before or after the earth is dissolved by fire, and made entirely new, is a matter of dispute between some of us. We are also not fully agreed relative to the character of that reign. Some hold that it will be an unmix'd age, or that none but wholly immortal beings will exist then, while others think that men in the flesh, or mortal beings will also exist; hence it will be a mixed age.

Now it would be very unkind in either party to judge the other of being insincere or selfish in their belief, for each doubtless are honest in their faith. But that a fundamental mistake lies between us, must be apparent to all. To discover the real character of this mistake and correct it, should be the desire of every one; we trust all possess this disposition. Then how shall the desirable work be accomplished? By a direct appeal to the Bible—should be the ready response of all. But how shall we read that book, in order to obtain the true light we so much need to guide us at this time? We will give a brief answer to this important inquiry:

1. We should not search the Scriptures with prejudice, for it blinds the mind against seeing any evidence against our favorite theory, or in favor of the one we dislike. We should lay aside all human theories and go to the Bible, desiring to know the truth. This, no understanding person will dispute; for all know that the rule is good.

2. We should not forget to observe a proper distinction between the figurative and the literal portions of the Bible; for both abound, interspersed with each other, all through the Bible. The literal is always the subject under consideration, while the figurative represents and illustrates that subject.

For instance—God is a sun and shield. God is the subject, and is literally to be understood, while sun and shield are figures, and represent certain traits in the benevolent character of God. Christ is called a lion, lamb, rock, &c. Christ is the subject, while the other terms are figures which illustrate certain traits in his wonderful character. Christians are called sheep, lambs, &c. It is easy to determine in this case what is literal and what is figurative. Kingdoms or oppressive dynasties, are called beasts, horns, dragons, &c. The first are literally to be understood, while the latter represent and illustrate the characters of those kingdoms. Jerusalem is called a woman, &c. The first is the real subject, while the other represents or illustrates the character of that city. These examples might be extended to a very great length, but this must suffice now, with the remark that all proper names of persons, places and things, when they are the subjects of discourse, should be taken in their most literal acceptation, while all terms which do not literally express the real nature or character of the subject under consideration, are figuratively used, and should be so explained. Great darkness enshrouds the minds of many honest, and otherwise enlightened Christians, on this subject; hence we earnestly entreat all to spare no reasonable pains in endeavoring to enlighten themselves on the same; you will be more than compensated for your labor.

3. In the study of the Scriptures, a marked distinction should be drawn between inferential and positive testimony. Inferences are lawful when they make good sense and do not conflict with positive evidence, or are in harmony with it, and vice versa. Many sincere seekers after truth get fogged in the study of the Scriptures by not heeding this rule. They attach very frequently higher authority to unlawful inferences than to the plain word of the Lord. A few examples will illustrate this.

It is said, 'God is a spirit';—hence it is inferred that he has no personal identity, but this is not true, for plain and positive evidence repeatedly speaks of his person.

Because it is said, 'I and my Father are one'; it is inferred that Christ is the Eternal Father!—which is not the fact, for the plain and direct testimony repeatedly declares him to be the Son of God.

Because personal pronouns are applied to the Holy Spirit, it is inferred that it is the Eternal God; when the plain Word calls it the Spirit of God.

Because it is said, 'God breathed into man the breath of life, and man became a living soul,' the inference is drawn that all men have immortal souls, which is in opposition to the plain Bible testimony, that immortality is obtained only by patient continuance in well-doing.

It is inferred that the dead are conscious or have more knowledge than they had when living, because it is said of Paul he desired to depart and be with Christ; this inference is incorrect, because the plain Word declares that 'the dead know not anything,' for the very day that their breath leaves them, 'their thoughts perish.'

Because it is said that the wicked shall 'go into everlasting punishment,' it is inferred that they will suffer eternal misery. But this inference is incorrect, because it is plainly said of this punishment that it will be 'everlasting destruction,' the 'second death.'

These examples might be greatly extended, but we deem what we have given sufficient for our present purpose. They will show the honest seeker after truth, the importance of making the plain word of the Lord, and not inferences, the foundation of his faith. You should not rest on mere inferences, affirmations, nor expositions of any man; but you should read in the Bible, your faith, and then believe what you read.

4. When you study or read the Bible, you should remember that it is not a book of contradictions; it is not 'yea and nay,' but it is 'yea and amen to the glory of God.' Or in other words, it does not teach a doctrine in one place, and in another teach an opposite doctrine. For instance, we read—

The Lord himself shall descend from heaven—the dead in Christ shall rise first—then we which are alive shall be changed—then that all the immortal saints will be caught up to meet the Lord in the air.

That the Lord will come with all the saints.

That his feet will stand on Mount Olivet.

That the sanctuary will be cleansed.

That there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

That in that day, the law shall go forth from Mount Zion and the word of the Lord from Jerusalem.

That in that day the Lord will be King over all the earth.

That in the same day, the 'left' of the nations shall go up from year to year to Jerusalem to worship the King, the Lord of hosts; and that the Gentiles shall seek his rest, which shall be glorious.

That the lion and lamb shall then lie down together, and that nothing shall hurt or destroy in all the holy mountain of the Lord, for then the earth will be filled with his knowledge and glory.

These and many more glorious truths being plainly taught in the Bible, the student of that book should settle it in his mind that it teaches no opposite doctrines; for God cannot deny himself; hence these doctrines must be true.

5. In the study of the Scriptures, the mystical principle of interpretation should be utterly abandoned and deprecated, for it has opened the broad door, from which has rolled the thick columns of moral darkness that now shuts out from the church the true light of the Gospel. By this principle the true meaning of nearly every word of the Bible is changed and lost, or tortured into a signification directly opposite to the literal import. Hence the coming of the Lord, is defined to mean the approach of the Roman army to Jerusalem, or the event of death! Death is put for life in misery; eternal life for happiness; destruction for preservation in torment; the kingdom of God, for the church, or the principles of godliness in the soul; Zion for the church; the tabernacle of David, for the gospel arrangement; Jew and Israel, for Gentile Christians; reigning with Christ a thousand years, suffering for him that length of time. Some of the nations, excepting the great destruction that will take place at the advent of Christ, their destruction; Christ's reign in Jerusalem over the earth a thousand years, his eternal reign on the new earth. In a word, nearly every plain and fundamental word and doctrine of the Bible by this mystical principle, has been shrouded in darkness, and made to teach a sentiment in opposition to the true meaning. It has turned the truth of God into a lie, or made void his word by its pernicious tendency. Shun it, in all its bearings, and be guided by the literal principle in all your researches for the truth. When you read your Bible, believe that God in his plain

word (that which is not figurative) says what he means, and means what he says. Suffer no man to change the import of his immutable word, and take heed that you do not attempt such a hazardous and pernicious work yourself.

By following these rules in searching the Scriptures for light on the points of difference between us, relative to the reign of Christ, we shall be able to find where the disagreement lies, and come to a harmonious agreement in our faith in this important matter. Are not these rules right in their general principles? We think they are; but if you think differently, please show wherein they are defective, and present a more perfect way. For it will be useless to search the Scriptures, unless we do so understandingly, or on right principles.—Believing that some humble and sincere inquirers after truth, will, most willingly search the Scriptures in accordance with these directions, we will in our next, examine them on the important subject under consideration, viz., the reign of Christ.

SPIRIT RAPPINGS EXPOSED.

A PAMPHLET of twenty-four pages on this subject has recently been published in the city of New York, where it may be had of R. T. Young, bookseller, 140 Fulton street, free to those who are unable to pay, and to those who purchase at \$2.50 a hundred, 50 cents a dozen, and six cents single copy.

The following is an extract from the work.—Speaking of his opinion of these rappings, the author says, "We are sanguine to the greatest extent, that according to the law and the testimony, according to natural philosophy and common sense, the most astounding of these wonders, especially, are performed by lying spirits, or spirits of devils, so-called, whose manifestations are in Scripture, called 'Soothsaying,' 'Divination,' 'Magic,' 'Witchcraft,' &c., and foretold abundantly, as becoming most prevalent in 'the whole world,' in the latter periods of time.

"These things are also represented in the Scriptures, as among the greatest, worst, most dangerous and ruinous of all crimes, for which the really guilty human perpetrators or partakers, who repent not, are to be punished by the 'second death,' notwithstanding these crimes are so invisibly committed, that there can be no testimony brought against persons suspected of them, which could be safely admitted in human courts, as was sorrowfully experienced in the 'Salem Witchcraft,' so called, in 1692, and recorded in Cotton Mather's Magnalia, or Eccl. History of New England, in which nineteen persons were wrongfully hung by human law.

"For scripture proofs on the fifth position, now assumed as the only true and rational one of the five noticed, the reader is referred back to the proofs in part I, which naturally apply as well to this part of the subject as to that; because, as already shown, the mediums and clairvoyants, have quite generally admitted, or maintained, that these two classes of manifestations, are substantially from the same invisible agency, whatever it is, electricity or spirits of the dead, somewhat still differing on this point among themselves as supposed. For further pure Scripture testimony that spirits of devils, &c., do actually exist, and can actually perform these manifestations, will not the serious reader take Cruden's Concordance, or another which is full, and simply look out and read over those passages of Scripture which border on this subject, together with their several connexions, which may be found under the heading of the following alphabetical catalogue of words in the Concordance, and their derivatives, viz:—

| | |
|-------------------|------------------------|
| "Astrologers, | Magicians, |
| Beelzebub, | Necromancer, |
| Charmers, | Prophets of Baal, |
| Devils, | Prophets of the grove, |
| Diviners, | Satan, |
| Dragons, | Serpents, |
| Evil Spirits, | Seducing Spirits, |
| Foul Spirits, | Soothsayers, |
| False Prophets, | Sorcerers, |
| Familiar Spirits, | Unclean Spirits, |
| Inchanters, | Wise Men, |
| Lying Spirits, | Witch and Wizard. |

"These Scripture words, though not all of one definition, it should seem, are enough in themselves, to rebuke and repel any serious person's unbelief in the actual existence of evil spirits, whose existence gives rise to the above names, though partly given to men, who consult such spirits, while the hundreds of passages to be found under the above heads, on the same subject of evil spirits, and their manifestations, are offered as proofs that the same spirits are still doing their same appropriate work, by rapping, divining, deceiving, &c.

"As further proof that the present spiritual manifestations are only from such evil spirits as above named from the Bible, let it be said that this kind of proof already much brought against them, has never been fairly answered, if answered at all; and never can be, seemingly, without first setting aside the Bible as fiction. And as far as known, no serious and candid attempts against this kind of testimony, have ever been made with the view of showing it false. And why is this so? If these rapping spirits are the spirits of the dead, why do not they or their adherents at once attempt, fairly and scripturally to answer the sacred proof we bring against them? And why do they never even attempt to show from the word of God, and common sense, that these spirits are spirits of the dead? And why should the public credulity continue to be so exorbitantly taxed as to believe they are spirits of the dead, from really no other testimony than their own dark say-so? Such selfish and ex parte testimony from human beings, in their own favor, who are thus accused of crime, is always to be rejected, according to Christ, and according to human law. Then why should we be required to admit it here, and especially when we have so much, of even divine testimony that these spirit witnesses are offering us falsehood for truth to acquit themselves in particular.

"The Scriptures positively declare, that 'The dead know not anything,' and that a man's 'thoughts perish,' in 'that very day when his breath goeth forth,' and when he departeth to his earth.' Thus, understanding these scriptures literally, or just as they read, how can the 'dead,' who 'know not anything,' know enough with their spirits or otherwise, to know when they are called for, and to come and rap, as these spirits do? And how can the dead, whose 'thoughts are perished,' have so many unperished thoughts as these rappers have, in thinking over their many divinations? What spirits are they then, but 'lying spirits,' in their thus lying and contradicting God's word on this very question? 'The present space will allow of but one further kind of proof, that those spirits which rap, are 'spirits of devils,' or demons, instead of spirits of the dead, and that is, they seem often to betray themselves as grossly infidel in sentiment, and hostile to the only wise God and his word, notwithstanding their high professions of universal goodness and godliness among themselves, in divining, &c. This they profess to do only for the greatest good of mankind now living. This infidelity of their rational, in the first place, from the fact found in their now published revelations, that they always carefully avoid making any use of the Holy Scriptures to establish their claims as missionaries from the dead to the living; neither do they ever appeal to the Bible in self defence, as though believing it, when we charge them with being 'unclean spirits,' and challenge them to bring divine testimony that they are not so, if they have any."

ELDER JESS BRIGGS, from Elmira, preached three times to the Church in this city, last Sunday. He has been a preacher for more than forty-four years, the principal part of the time among the regular Baptists. He has recently attended Bro. Bywater's Tent Meeting at Elmira, and come out fully on the Life and Death question, and some other Bible doctrines, peculiar to our faith. Elder Briggs has dissolved his connection with the Baptists, and he now feels a fresh zeal in devoting the evening of his days to the proclamation of the glad tidings of the Kingdom. He is a man of an independent and original mind, a sound reasoner, interesting in his discourses, and calculated to edify and comfort the saints, and awaken sinners to seek the Lord. We hope Bro. Briggs will visit our brethren, as doors may open for him to do so, and that a blessing will rest on him and those for whom he may labor.

BRO. L. P. JUDSON has recently been in Canada West, aiding in the labors of the tent meetings. Bro. Sheldon and others were holding there. Much good, we hope, will be the fruit of their labors.

WE have a few more of our *Millennial Harp* and pamphlets, which we desire to give, as previously proposed, to new subscribers to the *Harbinger*. Who will send on their names now?

J. B. COOK is requested to give his views on Matt. xxvii. 52, 53. Who are the saints named, and what city is referred to?

L. H. CHASE.—We think the tour you speak of, would be productive of good.

A LATE English paper says that letters from Rome state that the Pope is threatened with dropsy, and that the state of his health gives great uneasiness to his physicians. Hitherto, every effort has been made to conceal his danger from the public. It is said that in the event of his disease proving fatal, he will be succeeded by Cardinal Wiseman.

WILL BRO. S. W. GERELDS have the good news to act as agent for the *Harbinger* at Concord, N. H., also for the *Children's Friend*?

To Correspondents.

J. W.—By carefully reviewing the subject on which your article treats, we feel assured that you will perceive that you have presented nothing but inferences to prove that infants will be raised to a state of probation, and that you have made a wrong application of a number of passages, in endeavoring to prove that these raised infants will grow up to manhood in the future state. We should rest our faith in all things, on the plain word of the Lord—for there is safety nowhere else.

COMMANDMENTS.

BRO. MANSUR—I have watched the various views of our brethren, who, in charity, I would hope, were honestly desiring nothing but truth.—Why should we cherish error? O that God would lead us into all the truth!

I beg a humble hearing in your columns, while I would try to speak in love. I would first say, that I have for some twelve years believed that we lacked Bible authority, either by precept or example, for regarding the first, instead of the seventh day, as the Sabbath of the Lord.

I shall not aim to notice the many positions that have been taken in favor of the first, or against the seventh day; but the wise man says, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.' Eccl. xii. 13.

I simply infer, or understand, that man, universal, has a fundamental, primeval, or natural law; whether under the Theocracy, the Patriarchal, Mosaic or Messianic administration, that is not affected or altered in the least degree, by circumstantial or local, typical or gospel modes of worship.

There is a relation that man innately possesses, that stamps his whole being with a duty to love God, his Creator, and his fellow man; which has and will follow him in all ages to come. And on that duty of love, hangs all the law, [ten commandments] and the prophets. On love to God hangs the first four commandments in the decalogue; and the last six hang on love to man. Let us look this over again. If this is the fact (which many overlook); then this inborn, original duty of man to love his Creator firstly, and secondly his fellow man, bases the foundation—the unalterable constitution, ten commandments. Are we now ready to follow the inspired history of man down to the 'Amen' exclaimed by the Revelator?

That man ever was bound to keep those ten moral precepts, that God's own voice spoke with awful solemnity from the trembling Mount, prior to their indescribable print in the rock, I firmly believe, from the following scripture, namely: 'Where no law is, there is no transgression.' 'For by the law is the knowledge of sin, and sin is the transgression of the law.' Rom. iv. 15; iii. 20; 1 John iii. 4.

Did not Adam's transgression, of 'Thou shalt have no other gods before me,' exalt the Serpent and sin? Did not Cain transgress the sixth commandment, by slaying his brother? The antediluvian world's and the Sodomites' transgression testify, that then existed the law.

Abraham obeyed God's voice, and kept his charge, his commandments, his statutes, and his laws.' 'God's voice' embodied the Sabbath, in his great Law or Covenant. Gen. xvi. 5. David says, 'God hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant.' Psa. cv. 8, 9, 10.

We will notice the law-covenant—to Jacob or Israel. 'He declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone and he added no more.' Deut. iv. 13; v. 22.

If Abraham kept the covenant, that was Israel's law, written upon two tables of stone. Did he not

keep the Sabbath? If he kept the Sabbath, then it originated not with the Jew, nor ended (necessarily) with his economy. Were not the law and Sabbath in existence when 'God rained bread from heaven, to prove Israel, whether he would walk in his law or no?' Exo. xvi. 4.

We will take another view, viz: That the sacrifices of Abel or Noah; or circumcision by Abraham, or the typical ceremonial law, added under Moses, never have abolished or changed the great constitution—the ten commandments of God. Neither has the gospel mode of worship destroyed or changed the moral law of ten commandments.

Christ said, in the commencement of his ministry, 'think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill.' A change from the Levitical priesthood to Christ's law or mode of officiating 'over his house,' 'abolished (nothing) but the law of commandments [not on tables of stone, but] contained in ordinances.' Eph. ii. 15. We will examine what was nailed to his cross. Col. ii. 14-16.

'It was the hand writing of ordinances' [not finger writing, on tables of stone] 'that was against us; [the Sabbath was not against, but 'made for man'] and took it, [hand writing] out of the way.' The Sabbath never lay in man's way. 'Which are shadows of things to come; [The Sabbath is no more a shadow than 'Thou shalt not kill'] but the body is Christ's body.'—Macknight.

Christ's body is not the substance of the Sabbath, but of the Lamb, and shadowy services 'which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. But Christ being come,' &c. Heb. ix. 9-11.

The foregoing shows plainly what was abolished and ended. It was not the Sabbath of the fourth commandments, but meats and drink, and the new moons, or holy days, or of Sabbath days on which they were offered. Lev. xxiii. 4, 38; Hosea ii. 11; Isa. i. 13, 14. Why are these texts quoted? 'The law and the prophets were until John.' The law was given by Moses, but grace and truth came by Jesus Christ.' Is it, that they would have us add, then, the law and prophets ended? If not, what is meant? Were not John and Christ prophets, and Paul, Peter, and John? Did not Christ accuse the Jews of breaking the sixth commandment, and quote five commandments at one time to the rich man? Matt. x. 19. So the prophets and laws live yet.

'The Sabbatharian' agrees that the ceremonial law—the order of worship given by Moses was superseded by the new gospel order introduced by Messiah. But does not agree that 'fulfill' in Matt. v. 17, means destroy, subvert, or abolish the law or prophets, any more than fulfill meant destroy or subvert all righteousness, when our Savior said to John, 'Thus it becomes us to fulfill all righteousness.'

The question is asked, 'What saith Messiah and his apostles as to the present observance of the seventh day—the Sabbath—as a part of the gospel or justifying obedience?'

Answer: Messiah says, 'Think not that I am come to destroy the law.' 'The Sabbath was made for man.' Matt. v. 17; Mark ii. 27. Messiah forewarns his dear disciples of a tribulation, that would be more than thirty years this side of the cross, and exhorts or commands them to regard the Sabbath in that prayer: thus decidedly acknowledging the Sabbath day. Matt. xxiv. 20.

As to the apostles, Luke says, that 'the women who saw how Christ's body was laid, returned and prepared spices and ointment; and rested the Sabbath day, according to the commandment.'—Luke xxiii. 56.

'The Gentiles requested Paul to preach to them the next Sabbath.' 'Paul spoke to the women, on the Sabbath, out of the city, by the river side, where prayer was wont to be made.' Acts xiii. 42; xvi. 13. At Thessalonica, 'Paul, as his manner was, three Sabbath days reasoned with them out of the Scriptures.' Acts xvii. 2. And the 18th chapter gives an account of Paul's making tents, and every Sabbath he persuaded the Jews and Greeks, a year and six months. I think that James' testimony decides that the law had not lost the Sabbath. 'For whosoever shall keep the whole law, yet offend in one point, he is guilty of all.' Jas. ii. 10. John iii. 7 says, 'I write no new commandment unto you, but an old commandment which ye had from the beginning.'

The sum of the matter, to me, appears, that a whole law—Sabbath, and nine other precepts—have suffered no diminution, from change of mode of worship, from one dispensation, or ministry, to another. But, we behold, that Christ's custom was, to

worship on the Sabbath; and enjoined regard of the Sabbath day after his cross. Luke iv. 16; Matt. xxiv. 20. And the came not to destroy but to fulfill, [keep, magnify,] the law; and said, 'Whosoever shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven; but whosoever shall practice and teach them [ten commandments,] shall be highly esteemed in the reign of heaven.' Isa. xlii. 21; Matt. v. 17-19.

I think it safe to teach what Christ observed (the Sabbath,) and authorized to teach. Matt. xxviii. 20.

Apostolic testimony and examples are, to rest on the Sabbath days according to the commandment.' Luke xxiii. 56. And to reason out of the Scriptures in public worship on the Sabbath days, was Paul's manner—and every Sabbath to preach. Acts xvi. 2; xvii. 4. Paul said, that the 'law is holy, just, good, and spiritual,' and delighted in and served the law. Rom. vii. 12, 14, 22, 25. 'For not the hearers of the law are just before God, but the doers of the law shall be justified.' Rom. ii. 13.—So much authority in favor of perpetuity of the law and Sabbath.

Now let the laboring car be placed into the hands where it belongs. If Christ abolished the law—the ten commandments—where? If he abolished the Sabbath, where? If he claimed the power, where? John xlii. 49, 50; xiv. 24. If the apostles abolished the law, or re-enacted it, where? If Christ or the apostles changed the Sabbath, from the seventh to the first day, where? If the apostles observed the first day as holy time, or commemorative of the resurrection of Christ, where? Which of the ten commandments designates who is, and exalts God as the Creator, but the fourth?

In conclusion, I would pray, that we put on bowls of kindness, and brotherly love, and seek for the truth, as it is in Jesus. Let us do as in our former days; examine or try all things, by humbly, fervent prayer to God, to be led into all truth. Amen.

Your brother, waiting for heaven's King,
ELON EVERTS.

REMARKS.

1. We give the above a place in our columns because of its apparent candor, and because it embraces all, or nearly all, the essential points involved in the Sabbath controversy. We do not doubt Bro. Everts' desire to know the truth. That is the first pre-requisite to the knowing of the truth; the second, is the obtaining of suitable means of information; and the third is the proper use of those means. Bro. Everts possesses the first two of these pre-requisites: he desires to know the truth on this subject, and he has the means of information, viz., the Bible and ability to read it. But we think he lacks the third pre-requisite: he does not make a proper use of the means he possesses; and so long as he fails in this respect, he will not be likely to know the truth.

2. When we approach the Bible to investigate a subject, we should do it without prejudice, that is, without determining beforehand what our conclusion shall be.

3. We should not allow our judgment to be influenced by the fear of man—should not shrink from a conclusion merely because it will be different from the opinions of some with whom we would like to agree.

4. Never decide till all the witnesses are examined, and never adopt a conclusion that is not in harmony with all their testimony—the whole Bible. If the New Testament appears to favor your conclusion, but the Old Testament clearly to condemn it, you may be sure your conclusion is wrong; or, if the Old Testament appears to favor and the New to condemn it, then it is wrong. Both Testaments and all the writers in both, will concur in a truthful conclusion.

5. The New Testament must invariably be made the standard of christian duty.

6. We need to use great care, lest our previous wrong instruction lead us astray.

Many who think they have fairly investigated the Sabbath question, have failed in all these several particulars; and we think Bro. Everts has failed in the last three.—All the witnesses do not concur in his conclusion; he does not make the New Testament the standard of christian duty in relation to the Sabbath; and his early education has evidently led him astray. These facts will appear as we proceed.

2. In his first statement, Bro. Everts betrays his prepossession in favor of the conclusion to which he thinks he afterward arrives by fair investigation. He says, 'I would first say, that I have for some twelve years believed that we lacked Bible authority, either precept or example for regarding the

first, instead of the seventh day as the Sabbath of the Lord.' Before the time named he did suppose there was Bible authority for 'regarding' the first day as the Sabbath, and since that time he has believed there is Bible authority for 'regarding' the Seventh day as the Sabbath. Now both these suppositions are wrong; for there is no Bible authority for Christians to 'regard' either or any day as the Sabbath of the Lord. Paul treats directly on this point in Rom. xiv., and makes it a matter of sufferance toward some who were 'weak in the faith' to allow them to 'regard one day above another.' But does this indulgence of the apostle amount to 'Bible authority for regarding the day?' Certainly not, but precisely the reverse.

3. We, of course, with Bro. Everts believe in the fundamentality of the law of love supreme to God and to our neighbor as to ourselves; but we cannot agree with him in the opinion that man universally possesses an intuitive consciousness of this law. Men know nothing of God except what he has revealed concerning himself. Their knowledge of their obligations to him and to each other comes not by intuition, but by education, founded more or less purely upon revelation.

4. Bro. E. says, 'On that duty of love hangs all the law [the ten commandments] and the prophets.' In this sentence he makes the 'ten commandments' embrace all that is meant by the phrase, 'All the law.' Now if this was our Lord's meaning, the pentateuch did not hang upon those two commandments, except the few verses that contain the decalogue. By the law our Savior evidently intended all the Old Testament, not embraced by the term, the prophets, including, of course, the Levitical law and worship. We cannot see the reason of Bro. E.'s explanation, unless it was to relieve the decalogue of the air of commonness which he feared an association with the ritual law might give it.

5. He next says, 'On love to God hang the first four commandments in the decalogue; and the last six hang on love to man.' Bro. E., like some other modern Sabbatharians, makes this statement with all the confidence of revelation. But by what authority do they make it? O, none at all, except their own necessity. They don't pretend that the Bible says anything of that kind. It is essential to their theory, therefore they will have it so! They must in some way, use our Savior's two great commandments in subordination to the idolized Sabbath, and how else can they fix it? This is the only way they can think of, and so at it they go. They first, to make room, shove off the law of Moses, then the patriarchal worship, and in their blind zeal, down go the prophets also! Now they are ready. On one peg they hang the first four commandments, and on the other the last six. How nice! No doubt this is all right, for Ellen has seen it just so in her vision! How dare anybody doubt it?

6. Bro. E. proceeds, 'If this is the fact, (which many overlook); then this inborn, original duty to love his Creator firstly, and secondly his fellow man, bases the foundation—the unalterable constitution, 'ten commandments.' We deny his 'fact' in toto, and demand proof to support his assumption. No man has a right to go on and dogmatically construct a theory on such a baseless structure, making it the ground of christian fellowship. It is a fearful liberty that Bro. E. has unwittingly taken. Will he stop and reflect? Again, why does he call the ten commandments 'the unalterable constitution,' when Paul, in 2 Cor. iii., calls them 'the ministration of death, written and engraven in stones,' 'to be done away?'

7. Bro. E. asks, 'If Abraham kept the covenant, that was the law written upon two tables of stone, did he not keep the Sabbath? We answer, Abraham did not keep the covenant of which the Sabbath formed a part, for the reason that it had not been given to men in his day. It is true, Bro. E. says, 'God's voice embodied the Sabbath in his covenant' with Abraham, and he doubtless thinks that statement correct, as do many others who affirm substantially the same thing. Now they have some reason for making this statement.—What is their reason for it? Is it because the Bible says the Sabbath was embodied in the Abrahamic covenant? No; they do not pretend that the Bible says so in so many words; but they are sure it means so, and they prove to their own satisfaction, not only that Abraham and all the faithful of his day and afterward down to the bondage in Egypt, but also all who lived before him kept the weekly Sabbath! In the same way precisely the doctrine of the natural immortality of the soul is proved from the Bible. The Bible does not, indeed, say that the soul is immortal; but that doctrine is so essential to popular theology that the Bible must certainly mean to teach it, and so it is

easily assumed that it does teach it, and the doctrine is proved! Thus the want of proof that the Sabbath was observed or binding from creation to the Exodus, is the parent of the assumption that it was so: it is essential to the Sabbath theory: hence, the Bible means, that it is 'ought' to teach it. We can not understand how some people find out God's meaning. We can only learn it from his language; but they discover it from his silence, or even find out in some way that he means the reverse of what he says. It is well for such men that God is long-suffering: if he were not, he would quickly convince them of their recklessness in thus assuming the pedagogy over him, as though he did not know what to say nor how to say it. Now the fact in this case is, Moses says, Deut. v., that God made the covenant of the ten commandments, which contained the Sabbath, with the people in Horeb; and to make it so plain that it could not be misunderstood, he says that God did not make that covenant with their fathers. Then this was not the Abrahamic covenant; and as the Sabbath was in the covenant made in Horeb and not in the covenant made with Abraham, therefore there is no proof that Abraham kept the Sabbath.

8. The question, Was not the Sabbath in existence when God rained bread from heaven? has been so often and fully answered in the *Harbinger* recently, that it is unnecessary to repeat the answer in detail now. It is enough to say, that the giving of the Sabbath is shown from Exo. xvi., to have been very nearly simultaneous with the giving of the manna.

9. If the Sabbath institution had existed prior to the Exodus, it might have been incorporated into the decalogue and the religious system then introduced; and if the Lord had so pleased it might have been perpetuated in the gospel system after the abrogation of the Levitical worship. But it so happens that the evidences in existence are against both these supposed conditions: the evidence in the case goes to show that the Sabbath institution did not exist prior to the Exodus, and that it was not the divine pleasure that it should be perpetuated through the gospel dispensation.

10. Our Savior did not say he came to *obey* the law; he said he came to *fulfill* it. There is no instance on record of his obeying the Sabbath; but he will fulfill it in the glorious age to come with as much fidelity as he has other portions of the Levitical law of which it was a part, and as he has and will fulfill the prophets.

11. Bro. E.'s new method of disposing of Col. ii. 14-16 is worthy of note. He is too honest to dispose of it as some do. But he thinks he can save the Sabbath from that blotting by showing that it was the 'hand,' not the 'finger' writing that was blotted out! That is, God wrote the decalogue with his finger, but he wrote the ceremonial law with his hand! Surely, this is quite a discovery for this late day. It ought to be patented, for nobody can deny its entire originality. If Moses or Paul ever thought of it, they neglected to record this important distinction! Intelligent men ought to be ashamed to resort to such a subterfuge. If they have been so unfortunate as to embrace a theory that requires such a defence, they ought to abandon it immediately. It is impossible, in any honest way, to rescue Sabbath observance from the ban of the apostle in that passage. No distinction is made between the ordinary 'holy days,' or festival days, and the Sabbath: all were alike blotted out. The phrase, 'the Sabbath days,' can not be in apposition with the phrase, 'a holy day;' for another phrase, 'or of the new moon,' stands between them, and the cumulative nature of the sentence also forbids it.

12. John i. 17, Luke xvi. 16, clearly imply a change of institutions on coming to Christ, and that the Christian institutions would be far superior to those that had preceded them: nobody, that we know of, believes that all prophesying ceased, and all prophecy and all the law had been fulfilled at that time.

13. Our Savior did indeed quote, not only by way of approval, but also as enforcing them,

nearly or quite all the commandments of the decalogue, except the fourth. This is good evidence of—what? That the fourth is still binding!—Certainly not; but either that no occasion occurred under his observation for enforcing it, or that it was no longer obligatory. The former is not at all probable, therefore the latter must be true. Hence, the fact in the case seems to be this: Nine precepts of the decalogue, as well as many others of the old dispensation, are recognized and enforced by our Savior and his apostles as belonging to this dispensation, but the Sabbath precept, not being thus recognized and enforced by them, evidently is not perpetuated in this dispensation. The correctness of this conclusion is fully established by Matt. xii. 1-8; 2 Cor. iii.; Rom. xiv.; Col. ii., where, lest Christians should feel themselves bound by the Sabbath law, Christ and the apostle treat it negatively, taking pains to show that it is not binding.

14. Bro. E. can not think that the word 'abolished' in 2 Cor. iii. 13, means 'destroyed, subverted,' as he intimates; for something pertaining to the ancient law, was abolished; but none of it was destroyed or subverted. The 'ministration' of it was abolished—and the keeping of the Sabbath was a part of that ministration. No part of its typical significance can be destroyed or subverted; all, like the predictions of the prophets, must be 'fulfilled.'

15. The fact that the Sabbath was made for man, and not man for the Sabbath, Mark ii. 27, shows that the Sabbath was subservient to man's interest and convenience, but proves nothing as to its perpetuity; while the fact, that other passages in the New Testament declare plainly that it is abolished, done away, nailed to the cross, taken out of the way as being against believers, shows clearly that the Sabbath would not be conducive to the interests or convenience of man in this dispensation.

16. Matt. xxiv. 20 contains no command to 'regard' the Sabbath, any more than to 'regard' winter. Why, Bro. E., were the disciples to pray that their flight might not be in the winter? Was it because that would be a holy season?—No, say you, it would make their flight more perilous. Precisely so of the Sabbath. Their being instructed to pray that their flight should not be on that day, is no proof of the sacredness of that day at that time. The Jews, because they rejected Christ, would be still regarding that day, and would endeavor to prevent the flight of the disciples, and thus increase their perils.

17. That the holy women kept the Sabbath during our Savior's interment, Luke xxiii. 56, is, of course, conceded; but it is not conceded that their example on that occasion should overrule the example and precepts of Christ and his apostles both before and afterward. They followed the established custom, being as yet but little acquainted with the new order of things.

18. In all the instances of Paul's preaching on the Sabbath day, there is nothing to show that he regarded that day as sacred time; he wisely embraced the opportunity to speak to those who were accustomed to assemble on that day.

19. It is not a little strange that some persons can see nothing but the ten commandments in the term 'law.' With them, 'the whole law,' James ii. 10, means no more nor less than the ten commandments. Well, they believe that this law of ten commandments is as old as man; then, according to their own theology, 'the whole law' does not embrace our Savior's 'new commandment,' John xiii. 34. Many of them, in their blind zeal to keep the old law, act as though they thought they could break this 'new commandment' of our Savior with impunity. We hope Bro. E. may be saved from this fatal error. Now what is meant by 'the whole law' in Jas. ii. 10? Not the law of circumcision, nor the law of Moses, nor the law of carnal ordinances, nor the law of the ten commandments written in stone, but 'the law of Christ'—'the law of the spirit of life in Christ Jesus,' that is, the precepts and institutions of the gospel of Christ.—Of this law the Sabbath forms no part.

20. 'The beginning,' in 1 John ii. 7, does not mean the creation, but the beginning of the gospel dispensation; and 'the commandment,' which he says was from the beginning, was not the Sabbath commandment, but our Savior's new commandment, 'That we love one another,' all of which is distinctly stated in 2 John 3.

21. As the chief apostle has given his approval to the man who 'esteems every day alike,' Rom. xiv. 5, the Sabbath commandment can not be among those to which the Savior refers in Matt. v. 19.

22. Bro. E. says, 'I think it safe to teach what Christ observed (the Sabbath), and authorized to teach, Matt. xxviii. 20.' Where is the record of Christ's observing the Sabbath? Let one instance be pointed out, if it exists. Where and to whom did he give authority to teach the Sabbath obligation? Let one case be named, if it exists. The fact is, neither can be found. It can not be shown that our Savior ever regarded the Sabbath with the least respect, nor that he ever taught his disciples either to regard it, themselves, or to teach others to regard it.—This being the case, how dare a man assert, with such blank assurance, that Christ observed the Sabbath and authorized others to teach it? He only can do it who is awfully deceived by an erroneous theory. The only proof Bro. E. adduces for his assertion is Matt. xxviii. 20, a text that says not a word about the Sabbath!

23. Bro. E., instead of 'so much,' has presented no 'authority' whatever 'in favor of the perpetuity of the Sabbath.' And if no proof of its perpetuity can be adduced, all persons are, of course, at liberty to disbelieve its perpetuity;—and, further, as there is positive proof that it is 'abolished,' 'done away,' &c., all persons are under obligation to believe that it is not perpetuated. A man may as well lay claim to superior piety while disbelieving any other plain statements of the New Testament, as these.

24. We are now prepared to see where the 'laboring our' belongs. It is not in our hands, certainly; but they must use it who would force upon us this obligation. If it is the duty of Christians to keep the Sabbath, the New Testament enjoins it upon them; and those who think such obligation exists, are bound to produce the proof of it. We have nothing to do but to deny the obligation, until they present evidence to establish it. The negative is ours; the affirmative theirs. Let them explain Rom. xiv.; 2 Cor. iii. and Col. ii., in some way that does not amount to a flat denial of the statements there made, and then let them produce one line in the New Testament that is equivalent to, 'Remember the Sabbath day to keep it holy;' then we will yield the controversy at once, and keep the Sabbath with all due zeal. Until this is done (which never can be done), let them cease their charges of impiety against us: and let them abandon a dead law, and content themselves with preaching a living faith.

In conclusion, we would earnestly exhort and entreat our Bro. Everts and all others, who have embraced the Seventh Day Sabbath sentiment, to pause and reflect. We are sure, dear brethren, you do not realize the liberties you take with the word of God. The exclusive theory you have embraced, in its blind, legal zeal, hurries you on, infatuated, from one extreme to another, until you not only lose the Spirit of Christ, but contradict and war against, with all your might, many plain passages of the New Testament. However happy you may feel, however positive in your convictions, you are certainly wrong. The word of God condemns your views, your spirit, and your practice.—Will you stop, and try the spirit you are of, and with coolness, candor and prayer, examine the New Testament again on this subject? And may God have mercy on you, and help you to see, believe, love and obey the truth.

We warn others to avoid this grievous 'yoke of bondage.' The Seventh Day Sabbath theory, in the hands of these persons, brings with it a train of other errors that work incalculable evils. Beware of them. Fear not their fearful threats and imprecations. They will do you no harm. Hold fast to the word of God, and let no man

judge you in respect of the Sabbath day; your safest course is, to 'esteem every day alike.' Be not frightened out of your Christian liberty. And may God make you strong in the truth, and steadfast in the faith.

TRUTH never shuns the light; it asks no shield, wants no panoply; it courts inquiry and answers every honest question; it needs no sword of power or priestly robe to give it force and vitality in the execution of its mission.

Let sinners entice thee, consent thou not.

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Hethat hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again.—Prov.
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Appointments.

Elder Jesse Briggs.
Honcoy, Sunday, August 15.
Rochester, " 29.

Bro. W. Sheldon.
Whitby Village, Sunday, August 8—
Toronto, C. W., " 15.
St. Catharines, " 17.
At Bro. P. A. Book's, " 18.
Niagara, Cross Roads, " 19.
Orangeport, N. Y., " 22—
and where Bro. Freeman may appoint, through the week.

W. Sheldon.
Clarkson Center, " 31.
Rochester, September 2.
Honcoy Falls, " 3.
Honcoy Plate, " 5.
Hemlock Lake, " 6 & 7.
Springwater Valley, " 8 & 9.
Danville, Saturday and Sunday, " 11 & 12.
Victor, " 17.
Canandaigua, Sunday, " 19.

Meetings on week days at 7 1/2 p. m.—on Sundays at the usual hours.
P. S.—Brethren wishing to send money for the *Harbinger* or *Children's Friend*, will have an opportunity, w. s.

Bro. C. W. Low.
Busti, Sunday, August 15.
Jamestown, " evening "

Bro. George Storrs.
Canandaigua, Sunday, August 8—
and continue eight or ten days.
The brethren are cordially invited to attend.

Bro. J. P. Weethee.
Deavertown, O., Sunday August 8.
(Dr. Reeves will meet me at Zanesville, Saturday morning and convey me to the place.)
Chauncey and Millfield, Sunday, Aug. 15.
Persons wishing my labors will write me at Chauncey, Athens co., O.

Bro. Thomas Garbutt.
Clarkson, August 18.
Rochester, " 22.
Victor, " 24.
Palmyra, " 26.
Canandaigua, Sunday, " 29.
Geneva, " 31.
Seneca Falls, Septem. 2.
Auburn, Sunday, " 5.

I have left a space between each of my appointments, as the brethren will notice, for the purpose of paying some attention to the circulation of our books and papers in new places. It is my design to pay more attention to this part of our labor than formerly: I feel confident there is much good ground yet unswon, we cannot expect to reap where we do not sow. Though I do not expect the spread of truth to become universal; I do think there are many honest souls who have never heard the truth.

Bro. E. C. Cowles.
Geneva, Sunday, August 8—
where Bro. T. Finn may appoint.
Liverpool, Sunday, August 22.

Bro. J. B. Cook.
New Bedford, Mass., August 8 & 15.
Boston, " 22.
Worcester, " 24.
Pomfret, Ct., (Dea. Thayer's), " 25.
Hartford, Ct., " 26.

This will leave me one Sunday and intervening time to fill as health may enable me. My old bronchitis has returned, and I shall be obliged to take some care for health—but shall strive to do what I can.

S. G. MATTHEWS,
HIRAM MUNGER,
A. D. SMITH,
MILES GRANT.

Bro. J. N. Loofborough.
Bristol, Sunday, 10 1/2 a. m. Aug. 8.
Cheshire, " 4 1/2 p. m. "

Bro. Jonathan Wilson.
Port Byron, Sunday, August 8.
Auburn, " 15.
Seneca Falls, " 22.
Geneva, " 29.
Canandaigua, " Sept. 5.
Victor, " 12.
Rochester, " 19.
Batavia, " 26.
Buffalo, " Oct. 3.
Gerry, " 10.

Bro. Wm. and Sr. Mary Ongley.
Darlington, (at Bro. John Van Ness'), Aug. 7, 8, 9, 10, 11, 12, 13.
Cobourg, " 18—
Will the brethren get a place for the meeting, &c.
At Bro. John Lent's, August 14, 15.
Cramake, (Bro. Spafford's), " 16, 17.
Ameliaburgh, (Bro. Chase's), " 18, 19.
Milville, (Bro. Whites'), " 20—
and over Sunday 22.
Pleaton, (Bro. Verden's), " 23, 24.

The appointments week days, are 7 1/2 p. m.
A word to the brethren.—We want you should, as much as possible, come out and meet us at these meetings, and get your neighbors to come with you; God grant we may have a good time once more before we meet on 'Mount Zion'; then we shall see Jesus, yes, that Jesus, who suffered and died for us; then he will be our King. We should ask ourselves, Shall I be there? Yes, we may, if we believe and obey the Word. Much is implied in this; we must do our every duty.—To be Christ like, we must have the spirit of Jesus. Amen.

Bro. J. N. Loofborough.
Bristol, Sunday, 10 1/2 a. m. Aug. 8.
Cheshire, " 4 1/2 p. m. "

Bro. Jonathan Wilson.
Port Byron, Sunday, August 8.
Auburn, " 15.
Seneca Falls, " 22.
Geneva, " 29.
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Pleaton, (Bro. Verden's), " 23, 24.

The appointments week days, are 7 1/2 p. m.
A word to the brethren.—We want you should, as much as possible, come out and meet us at these meetings, and get your neighbors to come with you; God grant we may have a good time once more before we meet on 'Mount Zion'; then we shall see Jesus, yes, that Jesus, who suffered and died for us; then he will be our King. We should ask ourselves, Shall I be there? Yes, we may, if we believe and obey the Word. Much is implied in this; we must do our every duty.—To be Christ like, we must have the spirit of Jesus. Amen.

N. B. We shall have some tracts to give away to the poor. We hope you will have something to give to aid the Tract Fund. We shall have hymn books and other works for sale.

We hope those brethren in arrears will pay up their dues on the *Harbinger*, and try and get others to subscribe for it. We will attend to it for you, and likewise for the *Bible Examiner*, and the *Children's Friend* published by Bro. O. R. L. Crozier. The brethren should interest themselves to have these papers before the public—will you do so?

We should remember what Paul says to us—1 Cor. ii. 26—as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. The Lord's Supper should be attended to; if the brethren will get those things in order, we will attend to it when we come.

Camp Meeting in South China, Me.
A Camp Meeting will be held in South China, Me., on land owned by William Pullen, to commence August 24, and hold over the Sabbath. It has been our aim in selecting a place, to accommodate the brethren in Maine from a distance, and hence we have chosen South China, as the most central and convenient place between the Kennebec and Penobscot.

We hope to see our brethren on the ground at an early hour, with their tents. Let there be a general rally of all who love the Lord. Bro. Couch and others will be there to aid in the services of the meeting.

For the brethren—
Whittemore Lake, Friday, Aug. 6—
and hold over two Sundays.
Tyrone, Liv. co., Mich., Friday, Aug. 20—
and hold over two Sundays.

If the brethren concerned desire a change in these appointments, they will inform us.
Bro. Ingham from Maine is expected to attend these meetings, and others are invited to be with us.
H. HOTT.

Grove Meeting.
The Lord willing, Bro. E. Miller, Jr. and Bro. Yates Higgins will commence a meeting on Thursday, August 12 at 3 p. m., to continue over the following Sunday, in the Indian Creek settlement, Wayne township, Fulton co., Indiana, twelve miles north-west of Logansport, eight miles south of Pleasant Grove, midway between the Michigan and Chicago roads. Ministering and lay brethren are respectfully invited to attend.

Bro. E. C. Cowles.
Geneva, Sunday, August 8—
where Bro. T. Finn may appoint.
Liverpool, Sunday, August 22.

Bro. J. B. Cook.
New Bedford, Mass., August 8 & 15.
Boston, " 22.
Worcester, " 24.
Pomfret, Ct., (Dea. Thayer's), " 25.
Hartford, Ct., " 26.

This will leave me one Sunday and intervening time to fill as health may enable me. My old bronchitis has returned, and I shall be obliged to take some care for health—but shall strive to do what I can.

S. G. MATTHEWS,
HIRAM MUNGER,
A. D. SMITH,
MILES GRANT.

Bro. J. N. Loofborough.
Bristol, Sunday, 10 1/2 a. m. Aug. 8.
Cheshire, " 4 1/2 p. m. "

Bro. Jonathan Wilson.
Port Byron, Sunday, August 8.
Auburn, " 15.
Seneca Falls, " 22.
Geneva, " 29.
Canandaigua, " Sept. 5.
Victor, " 12.
Rochester, " 19.
Batavia, " 26.
Buffalo, " Oct. 3.
Gerry, " 10.

Bro. Wm. and Sr. Mary Ongley.
Darlington, (at Bro. John Van Ness'), Aug. 7, 8, 9, 10, 11, 12, 13.
Cobourg, " 18—
Will the brethren get a place for the meeting, &c.
At Bro. John Lent's, August 14, 15.
Cramake, (Bro. Spafford's), " 16, 17.
Ameliaburgh, (Bro. Chase's), " 18, 19.
Milville, (Bro. Whites'), " 20—
and over Sunday 22.
Pleaton, (Bro. Verden's), " 23, 24.

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A word to the brethren.—We want you should, as much as possible, come out and meet us at these meetings, and get your neighbors to come with you; God grant we may have a good time once more before we meet on 'Mount Zion'; then we shall see Jesus, yes, that Jesus, who suffered and died for us; then he will be our King. We should ask ourselves, Shall I be there? Yes, we may, if we believe and obey the Word. Much is implied in this; we must do our every duty.—To be Christ like, we must have the spirit of Jesus. Amen.

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Camp Meeting at Oswego, Ind.

There will be a Camp Meeting held at Oswego, Ind.—commencing on Friday before the fourth Lord's day in September next. The brethren and others who feel an interest in the truth are invited to attend.

For the brethren— R. WILLARD.

D. M. SHEPARD.—The two dollars and the four to C. M. and William M. Shepard, in No. 448, were right; by some mistake your two dollars were not credited at all. Thank you for the correction.

L. H. CHASE.—It was sent.

A. YEWERS.—See receipts.

E. B. BRAGE.—Your paper has been regularly mailed to Smithville, N. Y. The \$1.00 was received in No. 445.

H. D. K.—We have none of Chadwick's Dictionaries for sale—do not know where they are to be had.

S. W. G.—Please excuse the mistake in not receiving Bro. Cunningham's one dollar. Your two copies began about the middle of June, leaving your one to No. 470.

Mrs. J. A. MATH.—We have neither the *Two Thuses* nor the *Wheat and Tares*. The former can be had of Bro. Storrs, New York, and the latter of Bro. J. S. White, Worcester, Mass. We send you our pamphlet on the *Age to Come*.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.
Maria Spencer 468; A. J. Richmond 458; D. Perry 436; J. T. Morley 468; B. Hendrick 443; S. H. Day 451; O. Wilcox 463; William Wilson 474; G. C. Cunningham 440; Enoch Hale 466; S. Webster 468; S. W. Gierds 470; Martha W. Warner 461; S. C. Knowlton 470; D. Austin 463; Willard Snow 491; N. Buck 472; William Welch 469; Caroline A. Munsee 468; F. S. John 481; George Walkup 474; C. W. Low 481—\$1.00 each.

D. M. Shepard 520; A. Payne 490; Asa Zaver 494; Henry Ranby 494; A. Yewers 445; A. Pond 445; H. Wilson 488; C. Aigrie 500; U. S. Aguirre 488; Henry Little 486; W. D. Marsh 448; Henry Chapin 451; A. Currier 494; N. F. 416; A. Norton 474; I. S. Teachout 463; L. Mills 395—\$2.00 each.
A. Edgerton 543, \$3.00.
John Patterson 484, J. S. Beeman 508—\$4.00 each.

W. Wood 450, 88 cents; W. Routley 480, \$1.50; Margaret McLean 462, \$1.70; Jane Hall 449, \$1.24; Elmina Johnson 463, 50 cents; Erastus McKenney 462, 50 cents; Sally Ann Macomber 449, 25 cents; J. B. Paine 448, 24 cents; Noah Mayo 473, 88 cents; Helen Lanfare 443, 25 cents.

LETTERS.—D. M. Shepard; H. Harris; J. W. Marsh; E. Miller, Jr.; H. L. Chase; W. H. Wakeman; P. Hough; J. Tomkinson; T. C. Crane; W. Sheldon; E. B. Bragg; E. Armstrong; Minerva; H. Jones; J. T. Morley; W. M. Roworth; H. L. H.; E. Records; E. M. Parmenter; A. S.; J. O. Stortevant; J. Luxford; N. Field; E. G. Wilson; Maria; D. Stamm.

BOOKS SENT.—A. N. Seymour; H. D. Knowles; J. S. Gilderseeve; Noah Mayo; W. Snow.

Delinquents.
If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

WILLIAM BROWN, MONKEY, N. Y., refuses his paper, owing \$3.62. Will he please pay?
E. B. Lockwood's paper, Collinsville, Ill., is discontinued. He owes for it \$1.24. Will he please pay?

J. M. Woodward's paper, Canandaigua, N. Y., is not called for. He owes \$3.84.
J. O. STURTEVANT, SAVOY, Mass., stops his paper owing \$6.23. Please pay this.
D. W. CHASE, CANAL, N. Y., stops his paper, owing \$1.74.

Books for Sale at this Office.
The postage on all these works we have to PRE-PAY when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is one cent for each volume, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, so that all may see what the postage is, and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. 82 pages. Price 12 1/2 cents single; \$2.00 per hundred. Weight 3 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowler & Wells. Price 25 cts.

The Age to Come; or, Glorious Restitution. By J. Marsh. 12 1/2 cts single—9 shillings per dozen—\$9 per 100 per hundred. Weight 3 oz.

The Millennial Harp: a new collection of Scriptural Hymns Original and Selected, for Social and Family Worship, adapted to the wants of all Christians. By Marsh & Pinney. 511 pages. Price 50 cts in Morocco; 40 in sheep. Weight 10 oz.

Wilson on the Prophecy.—The Book of Inheritance; and Witnesses of the Prophecy, respecting Ephraim, and the Raising Up of Israel, by J. Wilson, Esq. 63.

The Immortality of the Soul; or, Man entirely dependent upon his Organization for his Mental and Moral Powers. The Truth tested by Philosophy and Revelation. By Thomas Reid. 2 vols. Price 75 cts. Wt. 1 lb.

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The Immortality of the Soul; or, Man entirely dependent upon his Organization for his Mental and Moral Powers. The Truth tested by Philosophy and Revelation. By Thomas Reid. 2 vols. Price 75 cts. Wt. 1 lb.

The Age of Gospel Light; or the Immortality of Man only through Jesus Christ. By Z. Campbell. Price \$6 per hundred; 10 cts single. Weight 1 oz.

Our Israelitish Origin. By J. Wilson. 50 cents. Bound 8 oz. 14 oz. in paper, 50 cents. Weight—3 oz. 14 oz. in paper, 50 cents; weight 6 oz. Abridged, 2

Poetry.

Original.

The Love of the Father.

BY MARY JANE.

Behold the Father's love,
Toward our sinful race!
He gave his only Son,
To rescue us from death!
He saw us sporting near the grave,
Stretched forth his arm, that we might live.

As a mother loves her babe,
And cherishes with care,
Provides for every want,
Protects from every fear;
So doth the Father succor those
Who look to him for sweet repose.

As a father chides his son,
When'er he disobeys;
And seeks to win him back,
From all his sinful ways;
So God doth chasten those he loves,
When thoughtlessly from him they rove.

When dangers hover 'round,
And storms of sorrow rise;
When Providence doth frown,
His heart within him dies;
The Father's ear is open still,
His watchful eye is o'er his child.

But finite minds must fail
To comprehend in full,
The Father's tender love,
Toward his children all!
But this we know, he loves them well,
And soon with him they'll surely dwell

Pownal, Vt.

Miscellany.

Original.

The Christians.

BRO. MARSH:—I may say to you, that here the few scattered and persecuted believers in the soon coming literal kingdom of God are holding on their way. We hold our meetings for worship in different schoolhouses surrounding Plainville. We have had but one meeting in the place since the meetinghouse was burned, and that meeting was specially to celebrate that ordinance the observance of which is to show forth the Lord's death till he come.

At our meetings good attention is given by all, and the literal reading and interpretation of Scripture seem to commend themselves to the hearers; yet but few, comparatively, turn out to hear. From what I see, not only in our village, but elsewhere, I conclude that worshipping religious assemblies are very small, even in the popular churches: in fact, I am led to the conclusion that there are no popular churches.—There is a voluntary expression of unbelief emanating from the attendants, or many of them, of all these long-established denominations. I would ask, Why is it? The preaching and explanations of Scripture given a few years ago, which were at that time perfectly satisfactory, are now seriously questioned, by not only new but old members in the different churches; and some so far dissent as to say they never believed with the rest of the church in those interpretations. What are we to think in this case, but that in this affair as in most other cases of religious progress, the people are ahead of their instructors? And will these blind leaders much longer mislead those heretofore pliant, but now self-enlightened subjects?

I have purposely withdrawn my appointments from Plainville, that the present rapidly degenerating moral and religious condition of the place may be charged rightly, and also fall upon the heads of those whose only efforts for a year past have been to lower the character of religion and piety by manifesting their utter disregard of charity, of truth, of honesty and of piety. In their utter disregard for such things as charity, truth, honesty and piety, they (the church) are ahead of the world, even extorting expressions from them that they are beaten entirely by the church.

The 'pastor' reviewed your article in the Harbinger of about May 20, in which you spoke of the loss of the chapel in this place by fire, and of the persecutions of our brethren in this place by a church professing the largest liberality, &c. His review was published in the Palladium some two weeks ago. At the first, I was some

anxious that you might not see his review, as the tone of it was such as to discourage editorial remarks, asserting that most of your article was known by yourself and by your correspondent to be untrue and intended to deceive.—I write without the review before me. He tells the editor, Bro. Hazen, that he found the matter under the head of editorial in the Harbinger, that it required a notice, but not on account of its authority, and winds up by stating that the Christian brethren are not persecutors: also, that your brethren, the Materialists, from '42 downward, were permitted their freedom of opinion and expression, and allowed [with one or two exceptions,] to remain in the church until it was their pleasure to withdraw.

To prove how true all this is, I would like to publish two or three pages of their church-book; and as I have two or three pages of it in my possession I probably shall publish it. They are not persecutors—O no! It is but friendly to call us by all such epithets as 'Millerites,' 'Materialists,' 'Infidels,' and the like. It is but fulfilling their idea of loving their neighbor as themselves, to defame me by eagerly and widely circulating the report of my expulsion from conference, which is not fact. I will state here for the benefit of all, that I was dropped from the records of the Central C. Conference on a report of a committee. I will give that part of the committee's report which recommends it:

"And we think it inexpedient with his present Advent opinions and sympathies, and in view of his having virtually gone from us to that denomination, to retain him as a minister of the Christian Connexion; and that propriety requires that his name should be discontinued from our records." (Signed)

OBADIAH CHASE, Chairman.
JABEZ CHADWICK, Clerk.

There, friends, there is no persecution for opinion's sake—O no! And it was expressly stated that they knew nothing against my moral or christian character, but I was liable (mind you, liable), to the charge of 'anti-ministerial conduct.' Will somebody tell us what 'anti-ministerial' is?

It is not persecution in them to taunt those who may call for my clerical services to say to them with scornful and haughty tone, 'You follow after, or ask and obtain, the services of one who is no minister—has no right to marry; your children or daughters live in a state of concubinage, and their descendants can not inherit their property if they shall have any. We have expelled him. If he is a minister, it is a minister of the Devil's kingdom,' and so on. Most of those expressions are from the lips of him, who, in his review of your article, would hurl in your teeth, as a foul aspersion, the idea of persecution by or from such lamb-like, candid, pious, injured people as themselves! And he also tells us in a previous article in the Palladium how well and strongly united they are, and that for the year which he had been among them, he had not heard a single jarring note among them.—Put the two together, all unite in what any of the fraternity do, then look at the above and judge whether it is persecution. No—it can not be, because they are so harmonious. Surely, his boast that 'the lash has made its mark,' is purely characteristic.

Your brother in tribulation and hope,

B. B. SCHENCH.

Plainville, N. Y., July 5, 1852.

French courage proceeds from vanity, the German from phlegm, the Turkish from fanaticism and opium, the Spanish from pride, the English from coolness, the Dutch from obstinacy, the Russian from insensibility, but the Italian from anger.

SOME men devote themselves so exclusively to their business, as almost entirely to neglect their domestic and social relations. A gentleman of this class having failed was asked what he intended to do. 'I am going home,' said he, 'to get acquainted with my wife and children!'

ALL things have their season.

Original.

A Promise.

BY H. P. SIKES.

"If ye keep my commandments, ye shall abide in my love."—John xv. 10.

Is this thy voice, O my beloved master? Can it be that thou wilt lavish thy love upon me—me, an insignificant worm—me, an outlaw and rebel—me, whose whole being was set on opposing thee, my Maker, with all my might, and transgressing all thy just and holy commands? 'O yes,' I seem to hear the dear Redeemer, the friend of sinners, say, 'though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool. All your deep-stained iniquities shall be entirely blotted out. You shall be pure as the angels, who never have sinned. Ere long you shall tread the heavenly Canaan, promised your father Abraham, and be made blessed and happy to the full extent of your capacities. Only trust me, and obey my commands in the future, and all shall be well.'

O, how blessed are these words, 'ye shall abide in my love.' No matter, then, what poor worm of earth hates me; no matter, though all men hate me. He that is higher than the highest, before whom all the children of men are, as it were, like grasshoppers, who 'taketh up the isles as a very little thing,' this glorious Being loves me. He loves a confiding, obedient child of his Father. My soul, is not this enough?—How can you faint with such a prop? How can you hang down your head as a bulrush, and go weeping, and mourning, while Jesus loves you? Think who this Savior is. Reflect, that all human love put together, would be like a feather to a mountain, compared to this of him, who is 'the first among ten thousand,' and the one 'altogether lovely.' The attachment of a fellow-worm we prize, and justly prize, but what is it beside this? Methinks I feel his loving arms encircling me, while he points out where I may rest, (as far as rest can be obtained in this world,) and tells me where I may abide. I remember who it is that promises. It is the Man of Calvary—the Man who 'went about doing good'—he was a 'man of sorrows, and acquainted with grief, despised and rejected of men,' for my sake; so poor, that though foxes have holes, and the birds of the air have nests, yet he had not where to lay his head;—the Man who, though Creator and Lord of the world, left the glory which he had with the Father before the world was, and made himself as one of Adam's vile race, underwent a life of the deepest ignominy, and finally poured out his life's blood on the cross, and all this for such a race! Who, but would be constrained to keep all his commandments?

Plainfield, Mass.

The Dead Sea and the River Jordan.

BEYOND Nebbee Moussa, we came out upon the last heights overlooking the Dead Sea, though several miles of low hills remained to be passed. The head of the Sea was visible so far as the Rael-Feshka on the west and the hot fountains of Callirhoe on the eastern shore. Further than this, all was vapor and darkness. The water was of a soft, deep purple hue, brightening into blue. Our road led down what seemed a vast sloping causeway from the mountains, between two ravines, walled by cliffs several hundred feet in height. It gradually flattened into a plain, covered with white, saline incrustations, and grown with clumps of sour willow, tamarisk and other shrubs, among which I looked in vain for the osier, or Dead Sea apple. The plants appeared as if smitten with leprosy, but there were some flowers, growing almost to the margin of the sea. We reached the shore about 2 P. M.—The heat by this time was most severe, and the air so dense as to occasion pain in the ears.—The Dead Sea is 1,300 feet below the Mediterranean, and without doubt the lowest part of the earth's surface. I attribute the oppression I felt to this fact and to the sultriness of the day, rather than to any exhalation from the sea itself.

We turned our horses' heads toward the Jordan, and rode on over a dry, barren plain. The two Bedouins at first dashed ahead at full gallop, uttering cries, and whirling their long guns in the air. The dust they raised was blown in our faces, and contained so much salt that my eyes began to smart painfully. Thereupon I followed them at an equal rate of speed, and we left a long cloud of the accursed soil whirling behind us. Presently, however, they fell to the rear, and continued to keep at some distance from us. The reason of this was soon explained. The path turned eastward, and we already saw a line of dusky green winding through the wilderness.—This was the Jordan, and the mountain beyond, the home of robber Arabs, were close at hand. Those robbers frequently cross the river and conceal themselves behind the sand-hills on this side. Our brave escort was therefore inclined to put us forward as a forlorn hope, and secure their own retreat in case of attack. But as we were all well armed, and had never considered their attendance as anything more than a genteel way of buying them off from robbing us, we allowed them to lag as much as they chose. Finally, as we approached the Pilgrim's Ford, one of them took his station at some distance from the river, on the top of a mound, while the other got behind some trees near at hand; in order, as they said, to watch the opposite hills, and alarm us whenever they should see any of the Beni Sukrs, or the Beni Adwams, or the Tysks, coming down upon us.

The Jordan at this point will not average more than ten yards in breadth. It flows at the bottom of a gully about fifteen feet deep, which traverses the broad valley in a most tortuous course. The water has a white, clayey hue, and is very swift. The changes of the current have formed islands and beds of soil here and there, which are covered with a dense growth of ash, poplar, willow and tamarisk trees. The banks of the river are bordered with thickets, now overgrown with wild vines and fragrant will flowering plants. Birds sing continually in the cool dark coverts of the trees. I found a charm in the wild, lonely, luxuriant banks, the tangled undergrowth and the rapid brawling current of the sacred stream, as it slipped in sight and out of sight among the trees. It is almost impossible to reach the water at any other point than the Ford of the Pilgrims, the supposed locality of the passage of the Israelites and the baptism of Christ. The plain near it is still blackened by the camp-fires of the ten thousand pilgrims who went down from Jerusalem three weeks ago. We tied our horses to the trees, and prepared to follow their example, which was necessary, if only to wash off the iniquitous slime of the Dead Sea. Francois in the mean time filled two tin flasks from the stream and stowed them in the saddle-bags. The current was so swift, that one could not venture far without the risk of being carried down, but I succeeded in obtaining a complete and most refreshing immersion. The taint of Gomorrah was not entirely washed away, but I rode off with as great a sense of relief as if the baptism had been a moral one, and had purified me from sin.—Bayard Taylor's Letter.

EMBALMING.—The New York Courier and Enquirer says a process was discovered some few years since by Dr. SUCQUET, of Paris, by which bodies can be embalmed in one hour, so as to preserve them, with the appearance of being asleep, without any cutting or mutilating, except a small incision which is made for the purpose of injecting a chemical fluid. A body prepared in this way preserves a healthy hue, and even the marks that disease and death naturally leave will pass away. The editor of the same paper remarks that he saw a few days ago, at the hospital, the body of a man who was killed four days previous by falling from a window, after it had been taken to the hospital it was embalmed according to Dr. Sucquet's process, and though the weather has been so extremely hot, there was not the slightest discoloration. The subject was not the best for demonstrating the process, as it had sustained some severe bruises about the face. Dr. E. PILATE, of New York, has purchased the right for embalming in this country. He refers to Drs. Mott and Berget, and other scientific men.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 464.

ROCHESTER, N. Y., SATURDAY, NOVEMBER 13, 1852.

New Series---Vol. IV. No. 22.

Poetry.

Original.

Hope of Israel.

BY F. WRIGHT.

Hope of Israel! where art thou?
The holy and the true!
Dark are the shadows gath'ring now
To cloud our mental view!
Deceit, hypocrisy and lies,
In frequent council meet;
And fair and sweet delusions rise
To tempt our pilgrim feet!

Man, like a mariner at sea,
Whose chart and compass lost;
The sport of every gale is he—
By every billow tost!
So is he now—mid rocks of doubt,
Those coral reefs of fear;
Where echoing breakers answering shout
To breakers far and near!

Drawn by the whirling pools of lust,
Of avarice and pride!
Perish!—undoubtedly he must—
Without some abler guide
To lead him back to wisdom's way,
His foundering bark to steer;
Vainly hath reason tried to stay
His madness of career!

Lost to all sense of rectitude—
No shred of truth remains,
Sets rules his ever-changing mood,
And counts her hoarded gains!
Wrapt in his robe of proud conceit
And self-sufficiency,
He aims to take his lofty seat
Beside the Deity!

Father! forgive the impious thought,
Illume each darkened mind!
Show us the knowledge we have sought—
How ignorant and blind!
Teach us how poor, how weak, how lame,
How destitute are we!
While dwellers in the feeble frame
Of DULL MORTALITY!

SHORT IS THE HOUR! AND BRIEF THE SHREIF!
Our Father! we may have;
O, may we then SECURE THE GIFT
THY SON IN MERCY GAVE!
Seeking the end—Eternal Life!
With its unfading crown!
May we submissive yield the strife,
And lay our weapons down!

Spencerville, C. W.

Original.

The Resurrection.

BY JOHN B. REYNOLDS.

Soon, glorious morn, thy radiant light
Shall beam o'er land and sea;
Thy rays shall break upon death's night,
And set the captives free.

The holy men of old shall rise,
Who long have slept in dust;
And God, descending from the skies,
Shall gather home his trust.

The wicked shall, both small and great,
Arise from land and sea,
And 'fore the awful throne await
Their dreaded penalty.

O Jesus, grant that we may stand,
Blameless and without spot,
That we may find at thy right hand,
A home which changeth not.

Canandaigua, N. Y.

SUN WORSHIPERS.—A missionary from Persia says, that since Mohammedism, 'with the arms of a flood,' overflowed Persia, the nation are not sun or fire worshipers, but acknowledge Jehovah as the true God. Some Persians, who adhered to their ancient faith, fled to India, where they and their descendants are called *Parsees*, or Persians. He thinks the Persians reported in California, as worshipping the sun, cannot be from Persia, though they may be Parsees from India.

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

(From the Jewish Chronicle.)

The Annual Sermon*

Preached before the American Society for Meliorating the condition of the Jews, May 9, 1852, by Rev. William Ramsay, of Philadelphia.—Subject: *The conversion of the whole world to God, through the instrumentality of Israel restored to their own land and to the favor of God.*

'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.—And to this agree the words of the prophets; as it is written. After this, I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.' Acts xv. 14, 15.

THESE verses suggest to our minds three topics for our consideration, viz.:

1. The nature and the design of this, the gospel dispensation.

2. The restoration of the Israelites to their own land, and their permanent establishment in it, at the close of this dispensation, when the times of the Gentiles shall be fulfilled.

3. The salvation of the whole world through the instrumentality of Israel restored to the favor of God.

Each of these topics would of itself afford matter sufficient for one discourse; but as they are so intimately connected together, and are parts of one great subject, I shall take a cursory view of them all as they stand related to one another.

1. The first thing, then, that demands our attention, is 'the nature and the design of this, the gospel dispensation.'

By a dispensation, I understand an order of events appointed by God, to continue for a limited time, and for the accomplishment of certain ends; or, in other words, it is God's peculiar mode of providential dealing, for a certain time, with man, as a subject of his moral government. We may arrange these dispensations under three general heads, viz.: 1. The dispensation of Paradise, or the Adamic; 2. The dispensation of the curse, or Paradise lost; and 3. The dispensation of Paradise restored. The first is past. Under the second, we have had the Patriarchal, the Mosaic, and now the Christian department of this dispensation, or 'the times of the Gentiles.' The millennial dispensation or 'the dispensation of the fullness of (the times),' Eph. i. 10, is yet future. Each of these dispensations is distinct from the others, and is marked by something peculiar to itself.

The present dispensation is not well understood by the Jew, nor by the Christian. To many it is a perfect mystery. Indeed, any one of the dispensations under which the Church of God has been placed, or may yet be placed, if taken separately, is hard to be understood. The gospel department is not an exception. But if we look upon it in the light of prophecy, and as embracing only a part of God's plans of mercy towards the world, and as designed only to accomplish a specific object, in the salvation of men, we shall understand it better. If we cannot solve all the difficulties connected with it, we shall, at least, be delivered from many mistakes into which we should otherwise fall.

*Although the Board of Directors will not assume the responsibility of any sentiments uttered in public, pro or con, upon the subjects treated in the following discourse by ordering its publication, yet such is the general demand to see it by the readers of the JEWISH CHRONICLE, they have allowed its publication in order to meet this demand, waiving the point of etiquette or of justice to the preacher himself, who had a right to expect the Board to follow the custom to publish the Annual Sermon.—Ed.

To present this subject fairly and intelligibly before the mind, it will be necessary to advert very briefly to the circumstances which led to the remarks of the apostle James, upon which we are about to comment.

It appears from Acts xv. 1, 2, that a question of great practical importance had arisen among the members of the church at Antioch. It was concerning the treatment of Gentile converts.—The apostles Paul and Barnabas could not settle this question to the entire satisfaction of all concerned. It was, therefore, agreed by the church that they, in company with others, should go to Jerusalem to consult the apostles and elders there on the subject. They went. After their arrival, 'the apostles and elders came together to consider the matter.' And after much mutual discussion and conjunctive inquiry (*polles de sozeteseos genomenes*) the apostle Peter arose and stated the fact that God had, through his preaching, blessed the Gentiles; that the Holy Spirit had been given to them as well as to the Jewish converts; that God had made no difference between them in the bestowment of his grace; and that, through the grace of our Lord, believers, whether Jews or Gentiles, would be saved, whether they were circumcised or not.

The apostle Paul with Barnabas also declared that God had wrought miracles and wonders among the Gentiles through their instrumentality while recently preaching the gospel throughout Asia Minor.

The apostle James, then, after a full discussion of the whole subject, and after a patient hearing of what God had done among the Gentiles by the preaching of the gospel, gives his inspired decision in the case: 'Wherefore my sentence is (*dio ego krino*) that we trouble not them who from among the Gentiles, are turned unto God; but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood; that is, from all immoral practices, and from food that might injure their health of body.

And, lest that any should think that the Gentiles were *not* to be 'fellow heirs, and of the same body and partakers of the promises of God in Christ Jesus by the gospel,' (Eph. iii. 6,) he refers them to the fact that God has now, at the first, visited the Gentiles in mercy, to take out of them a people for his name.

The prophet Amos, ix. 11, 12, had predicted that the Gentiles would be brought into the Church of God. But that ingathering to which he referred was not to take place till after the restoration of Israel, when the tribes should be planted in their own land, and be no more pulled up out of their land. The restoration here referred to is one which is not to be followed by any subsequent dispersion of the tribes. Their residence is to be permanent. 'I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, (not Jerusalem merely, but the waste cities;) and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.' Israel is yet plucked up, and of course this prophecy remains to be fulfilled. Amos ix. 14, 15.

The calling of the Gentiles, therefore, was an event which they, as Jews, had a right, from the predictions of the prophets, to expect. The only difficulty that appeared to be in the case was in regard to the time when this should take place. Peter's personal difficulty in the case

had been removed by a special revelation, in the first place, and subsequently by the gift of the Holy Ghost upon the Gentiles, through his preaching. The prophet Amos, they all knew, had placed the calling of the Gentiles in the times of the Messiah—, 'in that day;' and after the tabernacle of David, that is fallen down, should be built up, and be as glorious as in former days. But, continues the apostle, it is evident, from the declarations of Peter, of Barnabas and Paul, that God, in his mercy, has anticipated the time, as to a portion of the Gentiles at least. 'God has visited them (*epeskepsato*); he has looked upon them in mercy, first (*proton*, before the whole Gentile world shall be brought to God,) to take out of them a people for his name.' This was something unlooked for.—But still, the order of events, as noted in the prophecy, is not to be reversed. For, (*meta tauta*) 'after these things,' after God shall have gathered to himself a Gentile Church, he will build again the tabernacle of David, that is fallen down; not the Church, for that never has ceased to exist, but the tabernacle, the house and kingdom of David. He will build it as in the days of old. He will bring again the captivity of his people Israel and Judah. Jer. xxx. 3; Ezek. xxxix. 25. For, saith the Lord by the prophet, 'I cause the captivity of Judah and the captivity of Israel to return, and I will build them as at first.' Jer. xxxiii. 7. 'They shall be my people, and I will be their God.' 'And I will make an everlasting covenant with them, that I will not turn away from them to do them good.' Jer. xxxii. 38, 40. Then shall they possess, or take into inheritance with them the remnants of Eden, (the house of Esau,) and lastly, all the heathen, all the Gentiles, *panta ta ethne*, upon whom my name is called, saith the Lord.

The temporary rejection of the Messiah by the Jewish people has been made the occasion, in the providence of God, of unlooked for blessings to the Gentile world. 'If the casting away of them has been the reconciling of the world to God, or the occasion of the gospel being preached especially to us Gentiles, what will the receiving of them to the favor of God again be, but life from the dead?

The order of events then, as indicated by the prophecies, and by the providence of God, is this, viz.:

1. A gathering out of the Gentiles a people for the glory of God's name. And, incorporated with them, will be the remnant of Israel according to the election of grace. These will constitute the Christian Church. While this is in the progress of being accomplished, 'the times of the Gentiles' will continue, and Jerusalem remain 'trodden down of the Gentiles.'

2. After these things, 'the outcasts of Israel and the dispersed of Judah shall be brought back and settled in their own land, upon the mountains of Israel, as one nation,' Ezek. xxxvii. 22, no more to be alienated from God but to be his faithful people for ever.

3. After the children of Jacob shall have been restored to the favor of God, the remnants of the house of Esau shall embrace the Messiah, and no more be led astray by the delusions of Mohammed.

4. Then finally follows the saving conversion to God of the whole Gentile world. So that, in reality, there is no scriptural ground to hope for the conversion to God and the salvation

of the whole world, until Israel be restored to the favor of God, and embrace Jesus as their Messiah.

The consideration of these topics as thus announced, now demands our attention. And, I. The nature and the design of what is commonly called the Gospel dispensation. *

In consequence of the national rejection by the Jews of Jesus Christ, the Son of Abraham and the Son of David, the Messiah, the person in whom unite all the spiritual blessings promised to the world through Abraham, and all the temporal blessings promised to Israel through David the King, God has brought in what is commonly called a new dispensation, viz., the Christian, or the Gospel dispensation, under which we now live. This dispensation the evangelist Luke calls the 'times of the Gentiles,' Luke xxi. 24. Under this dispensation, the middle wall of partition between the Jew and the Gentile, which existed till the advent of the Messiah, has been broken down; and now both Jew and Gentile are reconciled unto God by the cross. They form, as a Church, but one body. Neither of them has the pre-eminence as to the privileges conferred, for in Christ Jesus, or under this, the Gospel dispensation of the Church, there is neither Jew nor Gentile; God makes no difference between us and them, purifying their hearts and ours by faith. Acts xiii. 9.

Now we come to inquire, what is the special design of God in introducing this dispensation into the Church? This is our first inquiry.

To this question I answer: 1st. It is not the purpose of God to bring all the Gentile world into the Church of Christ under this dispensation, i. e., during the times of the Gentiles.

I arrive at this conclusion from the following reasons, viz.: 1st. That the preaching of the gospel for the last eighteen hundred years has not accomplished this work.

The gospel has been preached in Europe, in Asia, in Africa, in America, and in many of the islands of the sea, and yet not one out of a hundred of the human family is, at this moment, a child of God and an heir of glory. This long delay, I grant, is in itself no argument that the world will not ultimately be brought to the Savior. But, when it is taken in connection with other considerations, it is a strong presumptive evidence in the case that something more must be done to accomplish this work than has yet been done.

2d. From the present state of the Church and from the aspect of things in the world, there is no human probability that the world will be savingly converted to God under this dispensation.

The world may be growing wiser; and we know that it is becoming more closely knit together by needles of railroad iron and by threads of telegraphic wires. But science, knowledge, refinement, and the highest degree of improvement in social happiness, family comfort, and rational enjoyment, can never produce any radical change in the heart of man. In days past, the world by wisdom knew not God. It became so wise in its own conceit, that it actually lost all correct knowledge of God. It would do it again if left to itself; for those who have the least reason for their conduct, have the most self-conceit.

But when we look at the Church of Christ, what encouragement does it afford us to believe that the salvation of the whole world is to be accomplished by the present mode of Divine operations? The Rev. Dr. Patton, writing in the *American and Foreign Christian Union*, 1848, pp. 82, 83, uses the following language: 'Unless the Holy Spirit be poured out, and conversions be multiplied, the Church will grow weaker and will exert a still feeble influence. Thousands must be converted whose hundreds now are, or there will be no advance upon the kingdom of darkness. Unless the young men of the present generation are converted in large numbers, and their hearts are turned with intense devotion to the work of the ministry, the shadow upon the dial of the world will go backward rather than forward. But for such men, in sufficient numbers, the Church has not sought with fastings and with intense agony of spirit.'

That the Gentile Church, and the American nation in particular, will have an important work to do in the restoration of Israel to their

This is desponding language; nevertheless, it is the language of one who, notwithstanding all these obstacles in the way, still advocates the sentiment that the whole world will be converted to God through the instrumentality of the Christian Church, with the means we now have, or can put into operation, and under this dispensation.

But, it may be asked, have we not an open Bible? Have we not the means of grace to send it to the ends of the earth? Are not the facilities for intercourse throughout the world wonderfully increased, and increasing daily?—And has not the Savior promised to be with his Church till the end of the world? Has he not promised to give the Holy Spirit to those who ask him? And can he not easily pour out his spirit upon the churches as at the first, and as in the times of the Reformation? To all these inquiries we answer, Yes. Why then may we not expect that he will do so; that he will pour out his Spirit upon the Church, and accomplish the work of bringing the whole world in subjection to the will of God?

I reply: 3d. That the Bible no where sanctions the idea that the world is to be converted to God, under this, the Gentile dispensation.

The passage in Psa. ii. 8, 9, often quoted to prove this point, is decidedly against it. The Psalm speaks of the Father as addressing the Son, and saying to him, 'Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' So far, then, from converting them, the idea evidently is that the Son of man shall, at some future day, destroy all opposing governments. This, however, will not be done until after the Father shall have set the Son as King upon his holy hill of Zion; which is yet a future event.

The apostle Paul, in Rom. xi. 30, 31, repudiates the idea that the Jews, as a nation, excepting the remnant of them according to the election of grace, are ever to be converted to God through the instrumentality of the Gentile Church. And yet, strange as it may appear, it is nevertheless true, that our translation of the passage makes the apostle affirm the opposite of the truth, and the very antipodes of what he teaches. His language is plain, and need not be misunderstood. 'For,' says he, 'as ye (Gentiles) in times past have not believed God, yet now have obtained mercy through their (the Jews') unbelief; even so have these also (the Jews) now not believed in your mercy, that they also may obtain mercy. For God hath locked them all up together in unbelief, that he may have mercy upon all.' Here the antithesis is complete. When the Jews, in days past, experienced a merciful day of grace, the Gentiles remained shut up in unbelief, in idolatry and sin; but they have obtained mercy through the fall of the Jews, and will continue to receive mercy during the period of the Jewish unbelief. Even so also now, while the Gentiles are experiencing a day or season of mercy, the Jews will not believe in our day of mercy. True, they are beloved for their fathers' sakes; but they are enemies to the gospel for our sakes! But why should they be enemies to the gospel for our sake?

Why not embrace it, and with us rejoice together in the hopes of the glory of God? The answer is, God is chastening them for their unbelief.—And now, they are nationally receiving an answer, in wrath, to the awful prayer uttered by their fathers, on the day when they crucified their Messiah: 'His blood be upon us and our children!' Matt. xxvii. 25. God has shut them up in unbelief; and until He who has the key of David shall in his sovereign pleasure open their prison door, and bid those who are now, *to ammi*, 'not my people,' to walk forth in the liberty of the sons of God, they will still remain with the veil upon their hearts when they read Moses and the prophets, and will not have the man Christ Jesus to reign over them.

That the Gentile Church, and the American nation in particular, will have an important work to do in the restoration of Israel to their

own land, is very manifest. But the work of their national conversion to God is to be the work, not of the Gentile Church in any land, but through the direct interposition of the Messiah. They shall look upon him whom they have pierced, and shall mourn. The piercing of the Messiah has been fulfilled; but their mourning, when they shall see him, is a future event.

But again: In the prophecy of Daniel, chap. vii. 21, we learn that the little horn of the Papacy is to war against the saints, the people of Israel especially, and to prevail against them until the Ancient of Days shall come. When he comes, he shall destroy the power of the little horn and every opposing power, and shall give the kingdoms of this world into the hands of the people of the Most High God. No matter now that the time is near, when, as Faith assures us, Ethiopia shall stretch forth her hands to God.—Psa. lxxviii. 31. God has blessed the sons of Shem. He has also poured his Spirit out upon the children of Japheth, and he has yet a rich spiritual blessing for the sons of Ham; for through Christ all the families of the earth shall be blessed.

In Asia, too, the gospel had for a season free course and was glorified. For a time it bade fair to root out idolatry from Hindostan. But, even there, it accomplished only a partial work. After six hundred years, and after it had taken out of India a people for God's name, it was banished, and idolatry again regained the ascendancy. But the Lord has a people there yet; and they, also, must be brought into the fold of Christ, the Great Shepherd. And now, again, we see the gospel is enlightening that land; and God is gathering out of it a people for his name.

In the seventh century of the Christian era, the gospel was carried from India into China by the Nestorian Christians; and many of the people were brought to the knowledge of the truth, and many suffered martyrdom for Christ's sake. Again in the thirteenth century, when Genghis Khan invaded the country, many Christians of the Greek Church followed the army, and proclaimed the gospel of Christ. And afterwards, in the reign of Kublai Khan, the gospel made great progress. But subsequently the Romanists entered the country, and in consequence of the intrigues of the Jesuits, and their quarrels with the Franciscans and Dominicans, the name of Christ became an offense to the rulers, so that the Emperor Caung-Shee forbade any one to propagate the Christian religion in China. Thus was Christianity banished from the empire of China, through the wickedness of Jesuit priests. (See Barrow's Travels, page 296.)

But now, again, God has begun to gather out of that land a people for his name.

This has been, in brief, the history of the Church of God ever since the days of the apostles until now. The church is now 'a way-faring man that turneth aside to tarry for a night.' Jer. xiv. 8. When its work there is accomplished, it passes on. The gospel dispensation is not like the leaven hid in three measures of meal until the whole be leavened. The state of things represented by that parable will be realized under a future dispensation. Then, whatever territory the kingdom of God may win, it will retain, until the whole shall be leavened.—Satan will never regain there any portion of his lost territory. For the kingdom of God, being established, will increase until all the earth shall be brought to bow in meek submission to Jesus, as King of kings and Lord of lords.

The object, then, of this anticipated visitation of the Gentiles, viz., 'to take out of them a people for God's name,' has so far been accomplished, and nothing more. But Israel has not been wholly overlooked. A remnant of them, according to the election of grace, has been saved. And the salvation of this remnant is a standing pledge that all the promises, both of a temporal and of a spiritual character, which God has made to Israel, shall be fulfilled. *The Jews, in their national capacity, are never to be grafted into the Gentile Church; for we, ourselves, are but grafts.* They are to be grafted into

their own olive tree. If some of the branches are broken off, and we, the wild olive, are grafted in among them, or rather *instead of them*, (en autours,) and with them partake of the root and the fatness of the olive; let us not boast against the branches that are broken off, for we bear not the root, but the root bears us. And, if we have been grafted, contrary to nature, into the good olive tree, how much more shall these, which are the natural branches, be grafted into their own olive tree? We should not be ignorant of this mystery, lest we be wise in our own conceits, that blindness has happened to only a part of Israel, and that is not to be always; but only 'until the fulness, or the full times of the Gentiles be come in.' Then shall there come out of Zion the Deliverer, who shall turn away ungodliness from Jacob; and so all Israel shall be saved; for this is the covenant that God hath made with them. As concerning the gospel, they are enemies to it, and will still oppose it. And this God permits, for our sakes; so as to afford time for God, in his providence, to gather in his Gentile Church. But, as touching the election, they are beloved for their fathers' sakes.

Such, then, are the purposes of God as to the Gentiles at the present time. But his plans of mercy towards this world do not terminate with the gathering in of a Gentile Church. On the contrary, the apostle James expressly tells us that 'after these things,' the peculiar favor of God is to be shown to the house of Israel again. The outcasts of Israel and the dispersed of Judah are to be brought back to God. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. xi. 12, 13. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Matt. iii. 4.

(Concluded next week.)

Communications.

Baptism and Remission.

L. H. CHASE TO WM. SHELTON.

BELOVED BRO. SHELTON:—I most ardently desire and pray that our differences of opinion, upon this all-important subject, may be presented in candor and in the spirit of Christ; and with this intention, I now enter upon the subject.

I believe that we receive the forgiveness of sins in or at baptism, in the fullest sense of the phrase; whereas, you believe that we receive it by faith (after genuine godly sorrow for sin) at conversion, express the same in figure at baptism, and have our sins blotted out and pardoned in reality, at the coming of Christ. You state, this is the difference between us, and it looks to me to be a wide one. You state that we receive pardon by faith. Now, brother, I am at a loss to know what you mean. Am I to understand you, by faith alone? I think, dear brother, you would not be willing to adopt the Methodist creed, which says that *faith only* is a wholesome doctrine, and very full of comfort. But let us examine the word faith and its meaning, in the light of the Bible and common sense.

Faith never made a man, a husband, a father, a son, a brother, a master, or a Christian; though it may have been essentially necessary to all these relations, as a cause, or principal preparatory, or tending thereunto. Thus, when in scripture men are said to be justified by faith, or to receive any blessing through faith, it is because faith is the principle of action, and as such, the cause of those acts by which such blessings are enjoyed. But the principle without those acts is nothing; and it is only by the acts which it induces to perform, that it becomes the instrument of any blessing to man. Thus the apostle James understood it. He says, 'But wilt thou know, O vain man, that faith without works is dead. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without works, and I will show thee my faith by my works.'

Dear brother, I ask you to show me your faith in the forgiveness of sins, without the act of immersion, and I will show you my faith by the act; and leave it to the Bible student to decide which is the best evidence. The apostle Peter, when first publishing the gospel to the Jews, taught them that they were not forgiven their sins by faith; but by an act of faith, by a believing immersion into the Lord Jesus. Peter had that day declared the gospel facts, and proved the resurrection and ascension of Jesus to the conviction of thousands. They believed, (had faith,) but were not pardoned. Being full of faith, they inquired of Peter and the other apostles what they ought to do to obtain remission. They were informed, that though they now believed, they were not pardoned; but must 'reform and be immersed for the remission of sins.' Immersion for the forgiveness of sins, was the command addressed to these believers, to these penitents, in answer to the most earnest question; and by one of the most sincere, candid, and honest speakers ever heard. This act of faith was presented as that act by which a change in their state could be effected; or, in other words, by which alone they could be pardoned. They who 'gladly received this word' were that day immersed; or, in other words, that same day were converted, or regenerated, or obeyed the Gospel.

You say, I endeavored to show you that after Cornelius had received the Holy Ghost, he was baptized. My dear brother, I do not so understand you. For I always believed that; for the Bible says so. But you endeavored to show me that Cornelius' sins were pardoned by faith, before baptism, because he had received the Holy Ghost. You say then, unless I contend that a man can be full of the Holy Ghost, and full of the devil at the same time, I must necessarily admit that Cornelius received the remission of sins by faith, previous to baptism.

My dear brother, with all due deference, permit me to say, I shall take the former measure; therefore shall not concede the latter. But first let me put it in its mildest form—(unpardoned of his sins) instead of full of the devil. For he was a penitent believer. But, that men have been favored with a miraculous effusion of the spirit, and at the same time full of the devil, or rather unpardoned of sins, under condemnation of God, the Bible abundantly testifies. I would cite you to 1 Kings xv. 11. Now there dwelt an old prophet in Bethel, &c. Verse 18. And he said unto him (the young prophet), I am a prophet also as thou art; and an angel spake unto me by the Word of the Lord, saying, Bring him back with thee into thy house, that he may eat bread with thee and drink water. But he lied unto him.

Again, Numbers xxii. Read the chapter concerning that old idolatrous prophet, to wit, Balaam, that taught Balaak to 'cast a stumbling block before the children of Israel.'

Again, Luke ix. 1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.—(Was not Judas a devil from the beginning?)—Now I ask in all candor, according to Bible testimony, if men have not been miraculously endowed with the Holy Spirit, while at the same time they were unreconciled, and unpardoned before God?

You say again: 'Hence, we can conceive the remission of sins by faith, and then, like Cornelius, filled with the Holy Ghost, gladly obey the command, be baptized for the remission of sins.' Then we are to understand you thus: First, we are to get remission of sins by faith, and then be baptized for the remission of sins, and then wait for remission till the Lord comes! 'O consistency, thou art a jewel!' My beloved brother, you are in a fog, or I have learned the gospel from the wrong book.

You say, that I suppose, because we are baptized for the remission of sins, that our sins are then and there pardoned, and at no other time. (That is so.) That you might take the same language and maintain, from a similar application, that we receive the actual remission of sins

in partaking of the sacrament, or Lord's Supper. Matt. xxvi. 28: And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for the remission of sins.

My dear brother, I acknowledge your argument would be good, if the passage read, 'drank for the remission of sins,' instead of 'shed.'—Mind you, it says, 'shed for the remission of sins,' and they were to drink of it in memory of that event. I think this is sufficient on this point.

You say, if we repent, God is faithful to forgive our sins—there is no delay in this matter until after baptism. I then inquire, Does this language apply to those in the covenant, or those termed aliens? You answer: It applies to those who have sinned, and all who have sinned, (and unless they have repented) are sinners—therefore, it applies to sinners; no matter whether they are Christians, or not. We will give the text verbatim. 'If [we] confess [our] sins, he is faithful and just to forgive [us our] sins, and to cleanse [us] from all unrighteousness.'

Dear brother, who are 'us and our' in this text? To whom was the apostle writing?—to the world, or brethren in Christ? If to the world, would not this language be equally applicable? I write unto you, little children, because your sins are forgiven you for his name's sake. Cannot you easily perceive, that the language of this epistle is addressed exclusively to brethren in Christ? And if they are in Christ, they have been baptized into Christ, for there is no other way of coming into him; and these have an advocate, which those out of Christ have not. For he [Christ] maketh intercession for the saints, according to the will of God.

You ask, Is baptism the only means through which [we] can receive the remission of sins? My brother, do you mean Christians, when you say, 'we'? If you do, I answer, No. It is no source or means at all for those in Christ. For the apostle John says, 'we' Christians have an advocate. But again you say, 'But if there is another means (after baptism,) what will prevent the repenting penitent from finding it before baptism?' I answer, God's Word.

Now for Paul's case. I admit that Paul was a penitent believer, when Ananias found him, and a praying man, as well as Cornelius. But not a pardoned man.

Acts xxii. 16: And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. If one of our modern, self-styled evangelical preachers had been sent to Saul, instead of Ananias, he would have told him, 'Pray on, brother Saul, pray on a little longer, and the blessing will soon come.—Give up your heart to God, for he says, Son, give me thy heart; repent of your sins and believe on the Lord Jesus Christ, and he will speak peace to your soul.'

Bro. Sheldon, would you have preached so to poor blind Saul? Do you preach in this manner to poor blind sinners? If you do, let me tell you, it is not the ancient gospel.

Query 6. Were they [the eight souls] saved in figure or in fact?

Answer. They were saved in fact from a watery grave.

Query 7. Does baptism save us in figure or in fact from sin?

Answer. The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ.

Dear brother, the difficulty with you is, you have the cart before the horse. You are figuring backwards, instead of forwards. I understand, 1. That the ark saved them in fact, from death. And was a figure of baptism, saving us in fact from sin. And, 2. Baptism is a figure of Christ's burial and resurrection, and also of our death unto sin, and burial within him, and resurrection from the watery grave, to walk in a new life. And also the sure pledge of our resurrection to life and immortality.

Query 8. Were they made free from sin in fact, or in figure?

Answer. By faith, and obedience, which led them to express it to the world in figure—baptism.

My brother, I say again, I do not know what you mean. Please tell me what faith did, and how it performed it; and what were these acts of obedience?

And again, according to your theory, after the work of their faith and their own obedience, they have only gained remission in figure; there is no fact about it. It is all moonshine, a mere ghost. It seems to me, Bro. Sheldon, that your figuring amounts to this: as 0 from 0 and 0 remains. It certainly is Babylon of the deepest dye, or I have learned the gospel from the wrong book.

Bro. Sheldon: I wish to call your attention for one moment to the day of Pentecost. There were thousands convicted, (pricked in the heart,) and cried out to Peter and the other apostles, saying, Men and brethren, what shall we do?—Did he say, Have genuine, godly sorrow for your sins, and then receive pardon by faith?—And then express the same in figure at baptism? Did he, my brother? No, no, no!

Now let us quote it as it is in the Book. 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' Here is the promise of the gift of the Holy Spirit, on the condition of obedience; and here are the conditions also for the remission of sins—repentance and baptism; two acts under one command, joined together by the authority of God, and for one specific purpose, viz.: the remission of sins. And, my brother, dare you put them asunder and say, that we receive remission of sins by faith, before baptism? One thing is certain. You cannot do it, without changing the ordinances of God, which I sincerely hope you are not disposed to do. Christ says, He that believeth and is baptized, shall be saved. Dare you, my dear brother, affirm, according to the popular doctrine, 'He that believeth and is baptized shall be saved'?

But you may object—Christ does not say, He that believeth and is not baptized shall be damned, but simply, 'He that believeth not shall be damned'; showing that the whole matter, after all, depends upon faith. True enough; the whole matter of damnation depends upon faith, i. e., the lack of it; but the whole matter of salvation depends upon faith and baptism both, if we believe the Savior.—'He that believeth and is baptized [both] shall be saved.' Thus it takes both faith and baptism to save him; but the lack of one would condemn him. Yes, 'He that believeth not shall be damned,' though he be baptized seven times in the river Jordan; and for this reason, too, that baptism, without being preceded by faith, is of no avail; it is not Christian baptism at all. When God appoints two things for the accomplishment of any one end, it takes both these things to bring that one end about. But has not God in his wisdom and benevolence appointed some system of means by which to bring man to Christ, in order that he may enjoy 'the fullness of the blessings of the gospel'? God has instituted such means, and those means are clearly pointed out in his Word.

The first thing preparatory to coming into Christ is, that a man must believe the record God has given of his Son; 'for without faith it is impossible to please God.' (Heb. xi. 6.) No man, then, can come into Christ without faith.—The second step as preparatory to coming into Christ, is to repent. 'God commands all men everywhere to repent.' (Acts xvii. 20.) and that repentance which is 'to salvation,' (2 Cor. vii. 10.) And in order to this, it must lead us to the acknowledging of the truth, (2 Tim. ii. 25.)—These two steps must precede our adoption into the body of Christ, but the act itself by which we are adopted, is the act of baptism. 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?'—(Rom. vi. 3.) 'For as many of you as were baptized into Christ, have put on Christ.' (Gal. iii. 27.)

(Continued on Page 175.)

Dear brother, I ask you to show me your faith in the forgiveness of sins, without the act of immersion, and I will show you my faith by the act; and leave it to the Bible student to decide which is the best evidence. The apostle Peter, when first publishing the gospel to the Jews, taught them that they were not forgiven their sins by faith; but by an act of faith, by a believing immersion into the Lord Jesus. Peter had that day declared the gospel facts, and proved the resurrection and ascension of Jesus to the conviction of thousands. They believed, (had faith,) but were not pardoned. Being full of faith, they inquired of Peter and the other apostles what they ought to do to obtain remission. They were informed, that though they now believed, they were not pardoned; but must 'reform and be immersed for the remission of sins.' Immersion for the forgiveness of sins, was the command addressed to these believers, to these penitents, in answer to the most earnest question; and by one of the most sincere, candid, and honest speakers ever heard. This act of faith was presented as that act by which a change in their state could be effected; or, in other words, by which alone they could be pardoned. They who 'gladly received this word' were that day immersed; or, in other words, that same day were converted, or regenerated, or obeyed the Gospel.

You say, I endeavored to show you that after Cornelius had received the Holy Ghost, he was baptized. My dear brother, I do not so understand you. For I always believed that; for the Bible says so. But you endeavored to show me that Cornelius' sins were pardoned by faith, before baptism, because he had received the Holy Ghost. You say then, unless I contend that a man can be full of the Holy Ghost, and full of the devil at the same time, I must necessarily admit that Cornelius received the remission of sins by faith, previous to baptism.

My dear brother, with all due deference, permit me to say, I shall take the former measure; therefore shall not concede the latter. But first let me put it in its mildest form—(unpardoned of his sins) instead of full of the devil. For he was a penitent believer. But, that men have been favored with a miraculous effusion of the spirit, and at the same time full of the devil, or rather unpardoned of sins, under condemnation of God, the Bible abundantly testifies. I would cite you to 1 Kings xv. 11. Now there dwelt an old prophet in Bethel, &c. Verse 18. And he said unto him (the young prophet), I am a prophet also as thou art; and an angel spake unto me by the Word of the Lord, saying, Bring him back with thee into thy house, that he may eat bread with thee and drink water. But he lied unto him.

Again, Numbers xxii. Read the chapter concerning that old idolatrous prophet, to wit, Balaam, that taught Balaak to 'cast a stumbling block before the children of Israel.'

Again, Luke ix. 1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.—(Was not Judas a devil from the beginning?)—Now I ask in all candor, according to Bible testimony, if men have not been miraculously endowed with the Holy Spirit, while at the same time they were unreconciled, and unpardoned before God?

You say again: 'Hence, we can conceive the remission of sins by faith, and then, like Cornelius, filled with the Holy Ghost, gladly obey the command, be baptized for the remission of sins.' Then we are to understand you thus: First, we are to get remission of sins by faith, and then be baptized for the remission of sins, and then wait for remission till the Lord comes! 'O consistency, thou art a jewel!' My beloved brother, you are in a fog, or I have learned the gospel from the wrong book.

You say, that I suppose, because we are baptized for the remission of sins, that our sins are then and there pardoned, and at no other time. (That is so.) That you might take the same language and maintain, from a similar application, that we receive the actual remission of sins

in partaking of the sacrament, or Lord's Supper. Matt. xxvi. 28: And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for the remission of sins.

My dear brother, I acknowledge your argument would be good, if the passage read, 'drank for the remission of sins,' instead of 'shed.'—Mind you, it says, 'shed for the remission of sins,' and they were to drink of it in memory of that event. I think this is sufficient on this point.

You say, if we repent, God is faithful to forgive our sins—there is no delay in this matter until after baptism. I then inquire, Does this language apply to those in the covenant, or those termed aliens? You answer: It applies to those who have sinned, and all who have sinned, (and unless they have repented) are sinners—therefore, it applies to sinners; no matter whether they are Christians, or not. We will give the text verbatim. 'If [we] confess [our] sins, he is faithful and just to forgive [us our] sins, and to cleanse [us] from all unrighteousness.'

Dear brother, who are 'us and our' in this text? To whom was the apostle writing?—to the world, or brethren in Christ? If to the world, would not this language be equally applicable? I write unto you, little children, because your sins are forgiven you for his name's sake. Cannot you easily perceive, that the language of this epistle is addressed exclusively to brethren in Christ? And if they are in Christ, they have been baptized into Christ, for there is no other way of coming into him; and these have an advocate, which those out of Christ have not. For he [Christ] maketh intercession for the saints, according to the will of God.

You ask, Is baptism the only means through which [we] can receive the remission of sins? My brother, do you mean Christians, when you say, 'we'? If you do, I answer, No. It is no source or means at all for those in Christ. For the apostle John says, 'we' Christians have an advocate. But again you say, 'But if there is another means (after baptism,) what will prevent the repenting penitent from finding it before baptism?' I answer, God's Word.

Now for Paul's case. I admit that Paul was a penitent believer, when Ananias found him, and a praying man, as well as Cornelius. But not a pardoned man.

Acts xxii. 16: And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. If one of our modern, self-styled evangelical preachers had been sent to Saul, instead of Ananias, he would have told him, 'Pray on, brother Saul, pray on a little longer, and the blessing will soon come.—Give up your heart to God, for he says, Son, give me thy heart; repent of your sins and believe on the Lord Jesus Christ, and he will speak peace to your soul.'

Bro. Sheldon, would you have preached so to poor blind Saul? Do you preach in this manner to poor blind sinners? If you do, let me tell you, it is not the ancient gospel.

Query 6. Were they [the eight souls] saved in figure or in fact?

Answer. They were saved in fact from a watery grave.

Query 7. Does baptism save us in figure or in fact from sin?

Answer. The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ.

Dear brother, the difficulty with you is, you have the cart before the horse. You are figuring backwards, instead of forwards. I understand, 1. That the ark saved them in fact, from death. And was a figure of baptism, saving us in fact from sin. And, 2. Baptism is a figure of Christ's burial and resurrection, and also of our death unto sin, and burial within him, and resurrection from the watery grave, to walk in a new life. And also the sure pledge of our resurrection to life and immortality.

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The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, NOVEMBER 13, 1882.

THE EDITOR'S EASTERN TOUR.

Oct. 28. We called on the kind family of Bro. G. Storrs, Brooklyn, whom we found pleasantly located in that large and growing city, and by them we were agreeably entertained two days. Bro. Storrs had just returned from Victor, N. Y., where he had been to deliver a series of lectures on the great doctrines of *Life and Death*, as presented in the Bible. He spoke encouragingly of the success of his labors on this occasion, and hoped to hear that they were not in vain in the Lord. Having no charge of a congregation, and being located in a central position, he is prepared to visit the surrounding country far and near, as his labors may be called for: we hope the friends of the cause of truth will see that he does not remain inactive for the want of calls from them, and the necessary means to sustain him in the good work which he is so well qualified to perform. The brethren should immediately take measures to secure his valuable and efficient labors, as he contemplates at no very distant date, making an effort to gather a congregation in New York, and perhaps one in Brooklyn, also. Should he do this, his services would be needed at home. The Lord direct him in this important matter and crown his labors with success.

Bro. Storrs is still indefatigably engaged in the study of the Scriptures, and has not yet become so wise in his own conceit, or vain in his imagination as to be incapable of learning more from that book of Infinite wisdom: in a word, he is a yet a *disciple* of Christ, meekly learning wisdom at his feet—and far more happy would be the condition of other professed teachers of the Gospel, if they would follow his example.

Bro. Storrs continues to publish the *Bible Examiner*, a super royal octavo of sixteen pages, issued monthly, at \$1.00 per volume, and is devoted more especially to the grand and important Gospel truth—*No immortality, nor endless life, except through Jesus Christ alone.* We cordially recommend it to the patronage of our readers. It costs only one dollar a year in advance, and as Bro. S. is on the eve of commencing a new volume, and publishes on the advance pay plan, we hope all his old patrons with a large addition of new subscribers, will remit at once to Bro. Storrs, thus cheering his heart to continue the new volume—one number of which is often of more value than the subscription price.

We were happy to meet and spend an evening at Bro. Storrs, with our true friend and brother—H. A. Chittenden, who had but recently returned from London. His remembrance of our wants, together with the same expressions of kindness by others in New York, we mention with gratitude.

While in New York we had the pleasure of spending an evening at the house of Bro. G. B. Stacy, with a goodly number of the disciples of Christ, for the purpose of gathering what light we could relative to the alleged recent movements of the Jews in Palestine, and what steps Christians should take in reference to the same. No further light than what has already been laid before our readers was presented to the meeting, which after an interesting exchange of thought on the great matters for examination, agreed to call a public meeting at some subsequent day, inviting all Christians to participate in the same, lay the facts in the case before the people, and take such steps in the matter as duty may seem to dictate. We went to learn the result of these measures, praying that God may overrule them to his glory.

Relative to this matter, it becomes our duty to say, that we are not a *believer* yet, nor an opposer, but a passive looker on, and observer, ready to act either way, when the evidence shall be sufficient to enable us to decide what to do. We were at one time quite favorable to the movements of Messiahism, but quite a change came over us in this particular, after we found that we and the community in general, had been unjustly deceived by Mrs. Minor, who appeared to be a prominent actor in the movement. We finally let that matter pass, (for she never confessed), and by the subsequent development of interesting matters in Palestine, we again became more favorably inclined towards the general subject as connected with Messiahism. But now we are in trouble again, and if any one by the power of *truth and righteousness* will help us out of our difficulty, we will kindly thank them. The difficulty is this: there appear to be some movements in Palestine which indicate

that the hand of the Lord is in this work. Mrs. Minor and her company are prominent actors in it; and they, we are sorry to say, have forfeited our confidence by *deception and falsehood.* (We refer to Dr. A. Doolittle, 141 Grand street, New York, for proof. A private confession of this lying was made to the Doctor, but none to the public, but a letter of justification was sent to us, and may be seen at our office.) Now much of the intelligence from Palestine comes through these persons, and if they have deceived once, they may again; but some of the information has come from reliable sources, and must be credited. We cannot for a moment give our countenance, and know God does not, to deception—he is not under the necessity of employing such agencies to carry out his righteous purposes. Moreover, we cannot say that God is not in the movement, apparently commencing among his ancient people in Palestine. Thus our difficulties are freely and kindly stated. Let any one remove them who can, without joining *truth and deception*, or offering the least palliation of the latter, so long as it is *unrepented of* and unconfessed.

We thus speak, not for personal objects, *pro non con*, but for the general good of the cause of our soon coming King, who regardeth not the person of any one—the habitation of whose throne is righteousness and truth forever, and to whom we must give a strict account of our stewardship.

[Note.—Bro. Marsh has felt it his duty to speak thus plainly about Mrs. Minor, to relieve himself from a position of apparent inconsistency which he occupies in the estimation of some, who, without knowing the facts, are not able to see why he withholds his hearty support from her movement. When the report came to us of the manner in which she made her first journey to and from Jerusalem, a kind letter was written to her for the facts in the case; but she made no reply: the man who accompanied her to Palestine, answered our letter, and said, in substance, that Mrs. Minor had not allowed herself to give any account of her conduct to men, since 1844, and attempted, at considerable length, a justification of the manner in which they made the journey to Palestine. All these things combined have made us suspicious of the intelligence that has reached us through that medium. If they can make a reasonable explanation of their conduct, the public is entitled to it; but so long as they refuse this, good citizens, to say nothing of Christians, cannot consistently be called upon to countenance and sustain them. If their course was the result only of excessive religious zeal, (which we presume was the case,) we might excuse the frailty of using unjustifiable means to accomplish what was thought an important end; provided there was suitable contrition shown for having thus violated the principles of good order, and integrity, and for having, by their indolence, greatly embarrassed the cause which they wish to aid, and in which many sincere and intelligent Christians feel deeply interested. If they feel disposed to furnish such a confession and explanation, we shall take pleasure in laying them before the readers of the *HARBINGER*, and will do all we reasonably can to relieve them from the bad light in which they now stand. And if we can be satisfied that the reports from Palestine are reliable, we shall feel very differently toward that movement: but it is useless for persons to try to induce us to believe or excuse a deception, or to believe and advocate a matter without sufficient evidence to satisfy us of its correctness. All the information that has reached us, which we thought at all interesting and reliable, has been published in the *HARBINGER*, and its columns will still be a free channel for facts on this subject, so that our brethren may have all the means in our power to give them, to be informed with regard to it.]

Bro. WILLIAM INGHAM, of Nova Scotia, on his return from the west, called on the third inst., and in the evening preached a good practical discourse to the Church in this place. He brings a good report from many places in the west. May he be blessed as a faithful preacher of the gospel in the field of his labor.

WALLINGFORD, CT.—Bro. Marsh failed to meet his appointment at this place, on account of ill health. When last heard from (at Hartford on the 8th inst.) he was so much better as to be able to continue his labors.

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LAW CIRCULAR.—Worthington G. Snelken, Washington, D. C., continues to practice Law exclusively in the Supreme Court, and to attend to cases before Congress; to prosecute claims and settle accounts against the Departments, Bureau, and Boards of Commissioners; to procure patents for inventions, at home and abroad, and to obtain Pensions and Bounty lands; to collect Debts, Dividends, Legacies, and Interests in any part of the United States and in Foreign Countries; to make Investments of Funds in Loans and Stocks and on Bond and Mortgage, and to negotiate the Purchase and Sale of Loans, Land and Patent rights in any State of the Union.

NOTE.—From our knowledge of Mr. Snelken's ability and promptness in transacting business committed to him, we cheerfully recommend him to the favorable notice of those who may need his services in the line of his profession.—E.O.

INTERPRETATION OF PROPHECY.

(Continued.)

2. The next class of prophecies which may be noticed, are those in which the fulfillment is inadequate, not so much from the historical event exhibiting but a slight and very imperfect sketch, with much evident omission of detail when compared with the prophetic description; but when the events fulfilled correspond in magnitude with what is predicted, whilst other features of the prophecy have not received a shadow of fulfillment. Thus, in Zechariah xii. 9-14, we have an instance of a prophecy fulfilled only in one single circumstance, at its primary accomplishment. The prophecy relates to the destruction of the nations which shall come against Jerusalem, and the spirit of supplication and penitence which shall be manifested by Israel, who shall then look on him whom they have pierced, and mourn. Now verse 10 is pointed to by St. John (chap. xix. 37) as fulfilled at the crucifixion; and so it was most literally, so far as the piercing of Jesus then took place; but there was no mourning then of the Jews, neither any destruction of the nations coming against Jerusalem. This prophecy therefore does not so much regard a twofold sense, as a twofold period; and the piercing Jesus must consequently be regarded as but an *inchoate* fulfillment, whereby he is already pointed out to the church, as the Shepherd of Israel and the equal of God, mentioned in the 13th chapter of Zechariah, who was to be smitten. And notwithstanding the long gap between the fulfillment of the one part of the prophecy and the other, we must nevertheless look for a period when Israel shall nationally look on him and mourn, and inquiring, 'What are those wounds in thine hands?' be informed, that they are 'those with which he was wounded in the house of his friends' (verse 6), 'when he came to his own, and his own received him not.' John i. 11.

Joel ii. 28, is likewise another instance of inchoate fulfillment; the outpouring of the Holy Spirit, therein mentioned, having been declared by St. Peter to have been accomplished on the day of Pentecost (Acts ii. 16-21). But instead of the Lord 'in those days and at that time,' bringing again the captivity of Judah and Jerusalem, and taking vengeance on the nations, (Joel iii. 1-17,) Judah went into captivity, and the Gentiles have trodden down Jerusalem unto this day.

3. In like manner a key will be found to the understanding those prophecies, in which the first and second advents of the Lord Jesus are involved.—In most instances they apparently refer to a twofold period only, and the particulars which apply to each may be readily separated. Thus Mr. Mede on Isa. ix. observes: 'That the old prophets (for the most part) speak of the coming of Christ indefinitely and in general, without that distinction of first and second coming, which the gospel out of Daniel hath more clearly taught us; and so consequently they speak of the things of Christ's coming indefinitely and altogether, which we, who are now more fully informed by a revelation of the gospel of a twofold coming, must apply each of them to its proper time; those things which befit the state of his first coming; unto it; and such things as befit the state of his second coming, unto his second; and what befits both alike may be applied unto both.' (Works, fol. 755.) In some instances, however, the context would lead one from the inadequate fulfillment of the particulars relating to the first advent, to expect a repetition and more complete accomplishment of them at the second advent.

An example may be found in Psalm ii. where, besides the 'private interpretation' of it to the family of David, which was probably understood in his days, we have apparently a twofold reference to the times of the Messiah. For it is quoted, Acts iv. 25, as having received a fulfillment in the gathering of Herod and Pilate against Jesus. But the scope of that Psalm points (as do most of the prophecies) to a period of judgment on the ungodly coalition therein described, for which there was no precedent in the times of the apostle. For the judgment which fell on the Jews by the instrumentality of Titus is inadequate, seeing it was inflicted, not on both the parties who formed this monstrous coalition, but by one of the parties on the other.—So that what was then transacted was but a partial fulfillment of their taking counsel against the Lord, and of their machinations being frustrated, or overruled for good. It remains therefore to be more fully accomplished at the second advent of Christ.

Malachi iv. 5, presents us with an instance in which a twofold fulfillment of a part of the prophecy is clearly to be expected, at the same time that a portion of it will only receive one fulfillment. 'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.' The context shows that this great and dreadful day of the Lord is one, wherein the wrath of the Lord shall burn like an oven against all the proud and wicked, who shall be burnt up as stubble, and the righteous shall tread them down as ashes under the soles of their feet. Verse 5 we know, from our Savior's testimony, received a primary fulfillment in John the Baptist, who came in the spirit and power of Elijah; and, judging from Matt. xvii. 11, 'Elias truly shall first come,' and as of a thing past, ('But I say unto you, that Elias is come already,') in the same breath. Certainly the fathers of the primitive Christian Church, down to the time of Jerome, looked for the coming of the actual Elijah; and under any view of the prophecy, the scope of it already pointed out was not fulfilled; neither was there any *restitution of all things*, as stated by our Lord there should be, in his mention of Elijah quoted above.

Another important principle of interpretation, intimately connected with the canon of the apostle, and indeed flowing from it, comes next to be noticed. There is evidently, from what has already been instanced from the prophecies, especially from Joel and Zechariah, a period arriving, when the affairs of the church of Christ shall be brought to a grand crisis. Previous to it, the carnal enmity of all mere professors will be made manifest by a universal spirit of apostasy, in which the form of godliness shall alone be seen, and none shall be valiant for the truth; (see 2 Tim. iii. and numerous places in the Old Testament); and this will bring on a period of great tribulation and peril to the church and to the Jews in particular; but out of it there will be a marvelous deliverance and exaltation of the Lord's people, with a great destruction of his enemies, accompanied, or immediately followed, by the resurrection from the dead and the commencement of the millennial dispensation.

Now this crisis is continually regarded in the prophecies: I may indeed with safety assert, that it is always regarded when judgment and vengeance are spoken of. For this rule of St. Peter, in order to be applicable to every generation of the church during its time state, necessarily requires the period of judgment to be so far procrastinated, as that the last generation of believers shall be able to make practical use of it; otherwise, it would still be to that generation of the church of private or limited interpretation, excluding them from any direct concern in it. This will be found a useful clue to the right understanding of the Psalms; in which the constant allusions to the actions and spirit of the ungodly,—to their triumphing for a time, and to their punishment at last,—however they may primarily refer to the spirit of insubordination exhibited in David's time, have a more direct reference to the proceedings of the ungodly in the latter days, to the complaints thereupon of Christ in his members, and to the rising up at length of Jehovah to avenge them, and to set them at liberty from him that pushed at them.

Another proof of crisis being regarded in prophecy is the circumstance of a promise, which apparently has respect to something that has been afterwards fulfilled, being nevertheless sustained and carried forward beyond the period of fulfillment, even though we can find no circumstances from which we can clearly and expressly infer that the fulfillment was inadequate. An instance may be taken from Psalm xcv.: 'Forty years long, was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways: unto whom I sware in my wrath, that they should not enter into my rest.' This appears clearly to refer in the context to that generation of Israelites whose carcasses fell in the wilderness, they not being permitted to see the promised land; and this circumstance decidedly fixes the primary application of the rest spoken of to the land of Canaan. But to limit the application of it to Canaan would be to make the prediction of 'private interpretation'; and accordingly we find the apostle still applying it in his days to the generation in which he lived; and he argues, that as the Psalmist had done the same to the men of his generation, so long after the rest into which they were led by Joshua, therefore there must yet remain a rest to the people of God! Heb. iii.

But it is not only matter of a directly prophetic character that it is thus deferred to the period of crisis. I may go farther and say, that almost every object of religious interest is deferred as to its ful-

ness and completeness to the same time. Is it rest?—it remaineth (as we have seen,) and is to be ultimately bestowed on us when the Lord Jesus shall be revealed from heaven with his mighty angels. 2 Thess. i. 7. Is it grace?—though given now, still, as to its consummation, 'it is to be brought unto us at the revelation of Jesus Christ.' 1 Pet. i. 13. Is it salvation? In numerous instances it is described as 'ready to be revealed in the last time.' 1 Pet. i. 5. And to the same crisis, allusion is repeatedly made by the use of the phrase 'that day'; and it is highly probable that every portion of scripture shall at that period possess a peculiar utility; so that things which appear now really to be of private application, and to respect local or temporary peculiarities, will then acquire a more immediate practical character, and it shall be found then that 'all scripture is profitable.' See for instances of this, Matt. vii. 22; Luke x. 12; xxi. 34; 2 Thess. i. 10; 2 Tim. i. 2, 18; iv. 8. And if we are now passing 'into that crisis, (which all things seem manifestly to indicate,) how important it is that the people of God should diligently study his word, and specially take heed unto prophecy!

3. There is yet another principle of interpretation, which must be mentioned, as connected with the great rule now under consideration; and that is the fulfillment of certain circumstances of a prophecy as a *sign and pledge* of the fulfillment of the remainder. Thus in the prophecies which have already been noticed, the inchoate accomplishment of a part is a token and assurance to us of the remainder being fulfilled at the time of crisis; and those which have been fulfilled primarily in an accommodated sense, or by circumstances inadequate to the express terms of the prophecy, afford us a pledge of a more complete accomplishment ultimately in a sense that can have no imperfect, contracted, or private application. In this view, the piercing of Jesus, and the Pentecostal effusion of the Spirit, are signs and pledges of the future fulfillment of all that is foretold in Zech. xii. and Joel ii. iii. The coming of John Baptist in the spirit and power of Elijah, is a pledge of some other great forerunner as the herald of Christ's second advent; and the enjoyment of Canaan by the Israelites, is a pledge of the rest that remaineth for the people of God. In the latter instance it appears clearly predicted as such, as I have endeavored before to prove; the covenant then made with Abraham being intended as the assurance for himself, (see Heb. vi. 16, 17,) for it had in it all the solemnity of an oath; and the subsequent affliction, of his posterity in a strange land, and their ultimate possession of Canaan 'in the fourth generation,' being designed as a pledge for the church at large.

In like manner it has been shown that the promise to Sarah of a seed born in a miraculous manner, and at a set time, is a sign and pledge of the promised seed of the woman ultimately intended; since the promise is sustained and carried forward after the birth of Isaac. And so the promises made to the seed of David, which were primarily fulfilled in Solomon, are sustained and carried forward by the Spirit after the death of Solomon; (see Jer. xxxiii. 19-22, &c.) whence the ancient church evidently appropriated them to Messiah, and addressed him, when he appeared, as the seed of David. See Matt. xii. 23; xxi. 9; xxii. 43, &c.

4. I am aware that the principle which has been contended for is open to the objection, that in some instances the interpretations suggested would seem to make a three-fold fulfillment. For, in the last mentioned case, the private and limited fulfillment to the seed of David was in Solomon, who was a sign and pledge of the 'greater than Solomon'; and yet when the predictions concerning David's seed came to be in the second place fulfilled in what Medes calls the *magnalia* of prophecy, they have only an inchoate fulfillment in Christ; there being many things mixed up with the promises (such as that Christ should sit on the throne of his father David), which have even yet not come to pass; so that we must take what was fulfilled in Christ only as an earnest of a future complete accomplishment of all that remains. I would here then, in respect to such an objection, beg the reader to observe, that I am not contending for so much as a two-fold fulfillment in some instances; nor would I limit the principle to a two-fold fulfillment only, even in those instances in which more than one fulfillment is to be sought for.

The great thing to be observed is, that no prophecy is of private interpretation. If therefore a prophecy seems at once to refer to that crisis or to those circumstances which must appeal to the hope and expectations of every generation of the church in its time state, I see no need, if there have been

no inchoate or primary fulfillment, to insist on one. Whereas on the other hand, as the Spirit of God has not limited us to a two-fold fulfillment, but only warned us against that which savors of a private interpretation, I see no reason to limit the principle out of deference to any system or axiom of man with which it may conflict. God hath held manifold types of Christ, in his characters of prophet, priest and king, as signs and pledges to the church; what prevents him from setting forth manifold fulfillments of more open prophecy, or parts of it, for the same purpose?

It is indeed the very character of the Lord's dealings with his people, to multiply signs and tokens for their comfort or assurance. See, for instance, in regard to the captivity and deliverance of Israel. They first undergo affliction in Egypt, the sign of which to Abraham, when it is foretold, is the horror of great darkness, (Gen. xv. 12.) Without insisting on the intermediate short periods of bondage to the Philistines and others, we may pass next to the Babylonian captivity, of which they were apprized by many signs and types pointed to by Jeremiah and others: among others may be mentioned the death of Hananiah (Jer. xxviii. 12-17) within a specified time; which not only operated as a punishment upon him for his falsehood, but would prove a signal to the survivors of the certainty that Nebuchadnezzar would prevail. Then, thirdly, we have the captivity and dispersion now endured by the Jews, of which those two previously experienced were only types; and which present dispersion will endure till the crisis arrives, or, in other words, till the times of the Gentiles are fulfilled. In like manner, the Lord has set forth their deliverance. First there was the prediction of the Exodus from the Egyptian house of bondage, (Gen. xv. 14-16,) and when the time of deliverance arrived, God gives to Moses, among other signs, this prophetic one, as a token that the whole was of God; viz. that when the people were brought forth, they would worship God in the mount Horeb; (Ex. iii. 12,) and many signs and wonders did God work by Moses, for the assurance of the people, most of which were predicted, though the space between the prediction and the fulfillment was very brief.—Now this Exodus is a pledge of another deliverance, not yet fulfilled, so signal in its character, that the former will no longer be spoken of, (Jer. xvi. 14, 15,) but in the meanwhile there was the deliverance from Babylon, which the church of a former generation was likewise encouraged to hope for, on the strength of the deliverance from Egypt, (Isa. lxxiii. 10-12); and this deliverance, when it occurred, became a further pledge and token of the ultimate transcendent one.

Isa. xxvii. and xxxviii. contain likewise prophetic signs of the great deliverance; the one sign more immediately for Hezekiah, consisting of the shadow of the sundial of Ahaz returning backward, which could only be known to a few individuals, the other being for the whole nation, and of such a character therefore, that none could fail of observing its accomplishment, viz. that they should eat that year such as growth of itself; and the second year that which springeth of the same; and in the third year they were to sow, and reap, and plant vineyards, and eat the fruit thereof, (xxxviii. 30.) And this is further connected historically with a great deliverance from the Assyrians, (v. 36, 38.)

A two-fold sign is also given in Isa. vii.—ix. of a remarkable character, which is not always clearly seen by interpreters. It is in connection with the eminent promise that a virgin should conceive and bear a son, whose name should be called Immanuel, (vii. 14,) who is also expressly given as a sign; but to the generations intervening before his birth, and especially to the generation of Ahaz, the son of the prophetess, just then about to be born, is given as a sign; (viii. 1-4,) who is evidently not the same child, as that previously promised, forasmuch as he was not named Immanuel, (viii. 3,) neither was Palestine 'his land,' viii. 8.

In Isa. xli. the first and second advents of Christ (at least various circumstances to transpire at the two different advents) are described; and in the 9th verse, the Lord, in the anticipatory manner in which the apostle notes, 'that he calleth the things which are not as though they were,' (Rom. iv. 17,) speaks of the former things as already passed, and to be taken as a pledge of the new things, which he then proceeds to declare to them.

(To be Continued.)

*Another sign is given to a remnant who perished afterwards in going into Egypt. To assure them, that they should nevertheless be consumed, which was then predicted, they are informed, that the king of Egypt should recently be delivered into the hands of his enemies. See Jer. xiv. 23, 30.

BRO. J. P. WEETHEE'S WESTERN TOUR.

(Continued.)

HAVING completed my labors at Little Falls, I took the cars for Syracuse, the nearest point of the great western route, to Liverpool. The passage was speedy and pleasant. Not meeting with any public conveyance, I walked to Liverpool, distant four miles. I preached at night to a small audience—yet they appeared interested in the discourse. The company of believers at Liverpool, is small; yet they seem disposed to do all they are able to keep up public services and spread the principles of the truth. Bro. Algire and Wentworth take the most active part in sustaining the meetings. I put up with Bro. Charles Algire, where I found a very comfortable home during my short stay in that place. I was obliged to meet with the friends on the following morning to meet my appointment at Auburn. Should those friends see these lines, they will be reminded that their kindness will be kept in mind by one who, though an entire stranger to all, was treated with all the Christian kindness of an old and familiar friend. On my return to Syracuse, I walked leisurely along the borders of Lake Onondaga—at the head of which is situated this young and thriving city. The road led me through Salina, noted for its manufacture of salt. Nearly five hundred extensive furnaces are kept in constant operation by springs of salt water which boil up out of the center of the lake. These furnaces produce over ten thousand bushels of salt per week. In former days while residing in Ohio, it was a mystery how the New Yorkers were able to undersell the manufacturers of that article in our own state. The mystery was now solved. We saw the manner in which salt is made by evaporation. Acres are covered by evaporating pans, where, by the light and heat of the spring and summer sun, the salt is crystallized.

While viewing these scenes of industry, I could but admire the exhaustless stores of a kind Providence. How bountifully has the Divine Being fitted up the residence of man! True, labor is requisite to make available these abundant treasures, yet this effort is requisite to give value, in this fallen condition, to nature's bounties. Mines of gold, silver, tin, copper, and the various metals, have been in operation from remote antiquity; yet it has remained for modern industry to bring forth into use the resources of nature on an enlarged scale. Not contented with the productions of the earth's surface, man is carrying his researches into the interior of the globe. All products are made subservient to the use of a covetous race. In addition to the vast resources of wealth supplied to the human family from the mineral products—God has filled extensive regions with exhaustless supplies of fuel. Should the surface of the earth be denuded of its forests, immense stores of coal are laid up in its bosom. No age has ever furnished the same amount of operative industry as the present; nor can we find a people in former ages who have made the same demands on the products of nature. Why is this? Who can solve the problem of man's rapid strides in discoveries and inventions? Why is he allowed to make such demands upon all the treasures of the globe? It is not because the present generation is more holy or more deserving. Man is becoming less deserving of the favors of God. Why, then, is he thus favored? It is the day of God's preparation! Admit that the millennial age will be the last age of this world before its entire renovation by fire. And the mystery is solved. The Son of David will reign over all nations. During that reign all improvements in the arts and sciences will be brought to perfection, and all the resources of nature will be developed and applied to the most holy uses. The reign of Christ approaches! Amen.

MONEY.—We are in great want of money to meet the current expenses of our office. A number of our friends were very kind in helping us meet our obligation on the 20th of last month. We lacked about fifty dollars of paying it all up. To enable us to pay this and carry on our business free from debt, we urgently request those in arrears to pay up now, and kindly solicit those who have not yet paid for the remainder of this volume to do so. If all our subscribers will see that their accounts are at once paid up to the close of this volume, it will greatly relieve us, and we shall be heartily obliged to them.

In walking, always turn your toes out and your thoughts upward. The former will invariably prevent you from falling into cellars, the latter from falling into iniquity.

REPLY TO BRO. I. FANCHER.

It would be easy to reply to each allusion and reference and idea, in the questions of our brother; but there is a previous question which seems essential to a settlement of each and every part of this grand subject—the *thousand years of Revelation*.

Bro. F. asks me to explain Mal. iv. 1, 2; John v. 28; Matt. xxv. 31-41—so as to harmonize with the 'thousand years.' 'The hour' of John iv. 23 covers the gospel age; so it, the 'thousand years,' covers the time of God's judgment day, be it more or less, John v. 29.

The previous question relates to our natural darkness and incomprehension to grasp the different parts of Divine Revelation. No one receives God's mind revealed, except as the *light and life* of the Son of God; these revelations enable us. If all the light is shot out, the mind is all dark. But it is only as far and as fast as the believer bows to the revealing Spirit, that he sees the light and 'grows' by it. 'If any man will do his will, he shall know.' But the mass of men 'will not come to the light.'

The apostles could 'bear,' but little at a time: 'Ye can not bear them now,' said Jesus. They 'grew in grace,' as they advanced in 'knowledge.' So with us. I name the Apostles to avoid all possible or apparent idea of invidiousness. Some brethren, and they may be ministers, are indignant, or chagrined, if they are not allowed to be in the best possible position for believing each doctrine and obeying the Lord. But no, we are naturally alike. Even Paul said—'We all were in darkness—dead in sins, &c.' So we (Bro. F., the writer and those beloved brethren who cry 'we can't see') were all darkness—all dead in sins! 'We grow up gradually, if at all, into Christ, as revealed to us; but we grow only so far as we will' (are willing) 'to do his will.' Those who will not take the bread of life have got their growth! Thus many stop at baptism, or at a public confession of Christ, at the advent, at the destruction of the wicked and the inheritance of the saints. The only light—the advancing light of God, they reject; and then they can not see! They become like Samson shorn of his locks, weak, like other men.

But enough to state the principle. Bro. F. will accept this, I trust, as intended. The principle applies to me, to the apostles, and all God's servants of every age. It is the spirit or mind of Christ received (as revealed) that enables any to see the 'invisible' and to overcome our world's darkness, sin and death!

Hence I can not harmonize the second advent to the mind of one fortified behind the apostolic commission—'Go ye into all the world—preach the gospel.' This fills his mind. He will not 'grow' beyond that and such like texts! Therefore he can not see a harmony between it and the Advent, and for the destruction of the 'Man of Sin.' The discordance is however, in his own mind. The way is for him to be willing and glad to believe both texts. Matt. xxviii. 19; 2 Thess. ii. 8. 'Knowledge is easy to him that understandeth.'

Known unto God are all his works': hence I explain our brother's 'hard questions,' by saying that each text is a divine testimony as from the 'mouth of the Lord of hosts!' The harmony is in God. We see it only by believing each of his quoted texts in its place! I deny all, or believe them all! Brother, what authority have you for exalting one of these texts over the other? Is not the God of one, the God of the other?

J. B. C.

THE CHARACTER OF PAUL.

[Abating the last sentence, which is not at all necessary to the sense, but which must be retained for fairness of quotation, the following analysis of the character of the chief apostle is beautifully touching and truthful. Pity the gifted author had not left his noble subject in the same grand repose and silent hope which his faith contemplated, till 'that day' when he expected to attain his perfection, be clothed upon with his house from heaven and receive his crown of life, at the appearing of his Lord. Troops of shining angels to guard and welcome home the freed spirit at death, formed no part of his faith.]

Paul, in his natural character, before his conversion, resembled Benaparte more than any other man; I mean both in his intellectual development and energy of will. He had the same inflexibility of purpose, the same utter indifference to human suffering, when he had once determined his course, the same fearless, unconquerable resolution; the same fearless, unconquerable power and opinions and that calm self-reliance, and mysterious control over others.

But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men.—The power, too, which both possessed, was all practical power. There are many men of strong minds, whose force, nevertheless, wastes in reflection, or in theories for others to act upon.—Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same control and perfect subjection of his emotions, even terror itself, to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the isle of Patmos, fell on his face as a dead man, and dared not stir or speak until encouraged by the language, 'Fear not.' But Paul (or Saul,) though a persecutor, and violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations of terror, simply said: 'Lord, what wilt thou have me do?' With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotions about it, and the light above it. Straight back to Jerusalem, from whence he had recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city flashed on his vision.—Neither did he steal away to the dark alleys and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God.

He strode into the synagogues, and before the astonished priests preached Christ and Him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of a rage and fury on himself. With assassins dogging his footsteps, he at length left the city. But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the home of his boyhood, for his kindred and friends. To entertain, tears, scorn, and violence, he was alike impervious.

To Antioch and Cyprus, along the coast of Syria and Rome, over the known world he went like a blazing comet, waking up the nations of the earth. From the top of Mars' Hill, with the gorgeous city at his feet, and Acropolis and Parthenon behind him: on the deck of his shattered vessel in the intervals of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power.

The nations heave around him, and kings turn pale in his presence. Bands of conspirators swear neither to eat or drink until they have slain him; rulers and priests combined against him; yet, over the din of the conflict and storm of violence, his voice of eloquence rises clear and distinct as a trumpet call, as he still preached Christ and Him crucified. The whip is laid on his back till the blood starts with every blow, and then his mangled body is thrown into a dungeon; but at midnight you hear that same calm voice which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of the captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point to a single spot in his career, where he faltered for a moment, or gave way to

discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eyes fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted him to reveal, he pressed forward to an incorruptible crown and fadeless kingdom. And then his death, how indescribably sublime!

Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit watching, in his delirium, the torn heads of his mighty columnas, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war-veteran, battered with many a scar, though in a spiritual warfare, looking back not with alarm, but transport; gazing not on the earth, but heaven. Hear his calm, serene voice ringing over the storms and commotions of life: 'I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, there is laid up for me a crown of righteousness.' No shouts of foemen, nor smoke, or carnage of battle surrounded his spirit struggling to be free; but troops of shining angels, the smile of God, and the songs of the redeemed—these guarded him and welcomed him home.—J. T. Headley.

THE PALESTINE MISSION.

We intended to have made a few remarks on the article under the above head, published in last week's *Harbinger*.

The article was taken from the *Sabbath Recorder*, and appears to have been written by one of its principal correspondents, who is well informed about the Palestine movement. We will now note a few things brought out by that article.

1. The author makes no allusion to the early and latter rains, as some others have reported to us. He seems not to credit these reports. He says:

'Infidelity has rejected the promised restoration, because it was supposed that nothing but a miracle would restore their land to fertility; but the science of agriculture is removing the greatest obstacle to the consummation of the prophecy.'

The restoration of the early and latter rains would be a 'miracle,' but instead of such a divine interposition, our author gives the whole credit to the 'SCIENCE OF AGRICULTURE.' The reports about the restoration of the rains, to our mind, amount only to this; it has happened to rain a few days in the seasons for the regular ancient rains, but it has rained at other seasons of the year also. This has been so for many centuries. Hence, the evidence for recent divine interposition in this particular, is unsatisfactory to us. Yet it is possible that a thorough acquaintance with the subject may present the matter in a different light. We feel interested in the subject, and are open to conviction by facts.

2. 'The enterprise is controlled by Sabbath-keepers.' 3. The Seventh Day Baptists of this country, 'more than fifteen years ago, solemnly engaged to enter upon' this mission. If this be true, it did not originate since 1844, as others have given us to understand.

We ought to consider these points candidly, before we make up our minds, and rush into a matter so important as this Palestine movement assumes to be. We should not allow ourselves to be deceived nor be the instruments of deceiving others in any matter, and especially one that involves so much as this. If the movement is founded in error, those who embark in it will be long sorely repent it, and those who have encouraged it, especially public teachers, will justly bear a large share of the blame. If the movement is founded in truth, it will bear the most patient and thorough investigation. There is no cause for being in a hurry: what is hastily done, is usually ill done. Of this our past experience is sufficient proof. So long as we make a fair use of the evidence at command on all matters of religious faith and action, we need not fear the divine displeasure.

THE FRENCH EMPIRE.

It appears now to be a fixed fact, that the Empire of the French will soon be formally proclaimed, and that in December or May next his 'Holiness' the Pope will be called upon by his 'oldest son' to cross the Alps and crown Napoleon the Third, Emperor of France. 'Napoleon the Little,' as he has been called by the leading journals, seems destined to mount to an eminence from which he can look down upon all his despisers. By his quiet and steady policy he has thus far baffled the venerable diplomacy of the old world, and changed the restive Republic into a calm and determined supporter of his ambition. England has frowned, and Russia and Austria have protested and threatened; but he seemed to regard them not. His purpose was fixed. Like his uncle, he believed his destiny assigned by resistless fate; and he gave himself to the task of preparing the French people to fulfil this mysterious purpose. He knew his enemies would not dare attack him so long as he represented the prevalent sentiment of France: hence he has advanced no faster than he could carry the body of Frenchmen with him. Thus he has been fortified in an impregnable castle, while he has been perfecting his plans and biding his time.

At length he fancies the auspicious time about arrived, and determines upon a tour through the Departments, to learn the strength of the country and the disposition of the people. Everywhere he finds them ready; yet he is not in a hurry; he can afford to wait till they get impatient for the change. The preparations for the Empire are advancing firmly to a consummation, and the features it will wear are beginning to develop themselves. The following, from the N. Y. *Times* of the 5th, will give some idea of the present aspect and prospect of affairs:

'The clerks in the Government offices are busied in arranging the petitions for the Empire. When completed they will, no doubt, form the ground-work of the *Senatus Consulte*, to be in turn followed by the *Plébiscite*. It is now confidently stated, that the Pope will come to Paris to perform the ceremony of consecrating the Emperor, but whether in December or May next, is not certain. The Emperor's new title is to be, 'Emperor of the French, King of Algeria, and Protector of the Holy Places,' which last is supposed to be intended to give him a pretext for meddling in the affairs of the east. The project of erecting Algeria into a Vice-Royalty is more than ever talked of, and, it seems, one of those on which the President is particularly tenacious. Prince Lucien Murat is again spoken of as the future Viceroy of Algeria. This is not the only project in contemplation with reference to the colony, as Louis Napoleon meditates the organization of an association, on a grand scale, in some respects similar to that of the British East India Company.

'The eastern question begins to thrust itself urgently upon the attention of Continental politicians. The pretensions of France are viewed with apprehension. Among the other titles, which, it is confidently asserted, Louis Napoleon is to assume directly, is that of conservator of the Holy Places. His demands pressed uncompromisingly upon the Porte, are said to meet with the heartiest resistance from that potentate, who begins to edge over towards the Russian interest, to save his independence. Austria, ever jealous of her most faithful ally, the Czar, upon that tender point, inclines to the French interest; and England, no longer strengthened by any continental alliance, stands alone, holding the balance of power. The Levant is a great chess-board, where the five great powers are the real players, while the Grand Turk, like the Turk of Maelzel's device, is but the puppet of some one of the five, not yet detected. There was some apprehension during the summer, when the Emperor, and during the autumn, when Count Nesselrode, made the ourselves so much at home at Vienna and Potsdam. It was feared an alliance was about to be formed, in consideration of the coolness between Louis Napoleon and England, to settle the question of Ottoman politics definitely; and where the western European States should cease from troubling. The present aspect of affairs seems to remove this fear. Not entirely, perhaps; for the story of to-day may be only a skillful diversion. The current impression, however, seems to be, that the issue will lie between France and Austria on the one hand, and the Czar on the other; and that England will be the armed and active mediator.—The impression is probably not that of those shrewd on-lookers, who remember how sharply the Gallic propensities of Prince Schwarzenberg were corrected by his successor, Count Buol.'

The *Eastern Question* bids fair to become the engrossing topic of European politics. Turkey is full of solicitude. The five great powers are watching her with increasing intensity. They all profess to be the saviours of her best interests. She knows her impotence; and seems to have singular premonitions of her early doom. She knows the rapacity and mutual jealousy of her protectors, and is at a loss to choose in which to confide. They are divided into three parties by the three forms of worldly religion to which they respectively belong—all inimical to the religion of the Turk. Russia, France and England covet Constantinople and Jerusalem as keys to the wealth of southern and eastern Asia; and as they belong to different religions, each of which has its representatives in the Holy Land, it is convenient to make their (pretended) reverence for the Sacred Localities a pretext for interfering with the political condition of Palestine. If the strife comes up directly between the Catholic and Greek powers, and England comes in as mediator, she will undoubtedly favor the Catholic side; and thus Rome may in a short time get the political and religious ascendancy at Jerusalem. How these things stand related to the scenes that mark the opening of the day of the Lord, we may not yet see very clearly, and we do not feel disposed to push our speculations very far. By watching the signs of the times, we shall catch an occasional gleam of light that will reveal in some measure the events yet hidden in the darkness of the future.

THE SYMPATHIES OF POPEY.

It is worthy of notice that the Irish Catholic papers exult in the prospect of the re-establishment of a French Empire. The *Tablet* says: 'It is strange to witness this new phase of the yearning wherewith Ireland for so many generations has turned her heart to France as to a place from whence cometh help. We believe, of course, that the danger of invasion is very much overrated, but the eye of the peasant glimmers when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming Empire, which, in his mind is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the dead and sickly heart of his father, and have been handed down to him as a stern accompaniment to the anguish which eats into his heart, while with thin and wasted lips he murmurs—'How long! O Lord, how long?' Yes, these hopes (how could it be otherwise under the established rule?) are nourished in Ireland; and the day when the Vicar of Christ—if this too, as it seems probable, is to happen—shall place the imperial crown on the brow of the Third Napoleon, and give him the benediction of the Church, will bring joy and exultation and hope to the down-trodden peasant of this land. Nor is this joy absolutely without reason, for even, if a French soldier never crosses the Channel, or sets foot on these islands, the creation and consolidation of a gigantic power so near at hand, sympathizing with justice, truth and mercy, is in itself a protection and a guarantee. When the peasant hears—for the things that speak to the hearts and the hopes of the people spread quickly and strike deep—that Louis Napoleon is to be crowned, that the English journals which abuse the revelations of God, write against him—that the talk is about invasion—that invasion is thought so possible as to be dreaded, then you may be sure that the mind of the listener travels back to the day when the dread of another French invasion struck off the first links from the chain of Irish bondage. Reasonable or unreasonable, these hopes are in the nature of things. They must be so.'

"The World."

Bro. Crozier:—The question has been proposed to me several times of late, as to the encouragement received relative to the publication of the above named book. I will just say, through the *Harbinger*, that about fifty dollars have been raised since my proposition a few weeks since, forty of which have been very generously contributed by the friends at Honeoye Falls. Fifty dollars in addition will enable me to have the book immediately in the press. The friends will understand, of course, that the money is to be refunded as soon as the book is sold. Yours, striving for the promulgation of truth,

A. C. JUSON.

Rochester, N. Y.

Baptism and Remission.

(Continued from Page 171.)

iii. 27.) This testimony is plain and positive, that baptism is heaven's own appointed means of bringing men into Christ. We nowhere read in God's Bible of believing into Christ, or repenting into Christ, or praying into Christ; but that blessed book informs us, as plain as language can make it, that we are 'baptized into Christ.' This is the way—the appointed way—and there is not a man on the face of this broad earth can put his finger on the verse that points out any other way to come into Christ than this.

And now, my dear brother, let me ask you the candid question, Which acts the most wisely and the most safely, those who think, believe and teach that grace, faith, the blood of Jesus, the name of the Lord, and immersion, are all essential to immediate pardon and acceptance; or those who say, that faith only, grace only, the blood of Christ only, the name of the Lord only, and immersion not at all? To you, my brother, and all men, women and children of common sense, this question is submitted. And here I would ask you, and the whole thinking community, one by one, whether, if the whole race of men had been assembled on Pentecost, or in Solomon's portico, and had asked Peter the same question, which the convicted proposed, would he, or would he not, have given them the same answer? Would he not have told the whole race to reform and be immersed for the remission of their sins? or, to reform and be converted, that their sins might be blotted out?—to arise and be immersed, and wash away their sins? If he would not, I ask you to give a reason; and if you say he would, I ask you to assign a reason why you do not go and do likewise.

My beloved brother, I shall expect to hear from you again. I leave these reflections with you, and may the grace of our Lord Jesus Christ, who is blessed forever, lead us to search for the truth as for a hidden treasure, that we may be enabled thereby ultimately to rejoice together in his glorious and soon coming kingdom. Amen.

L. H. CHASE.

Adrian, Mich., Sept. 18, 1852.

Appointments.

The Editor will preach in
Worcester, Mass., Friday, Nov. 12th
and the Saturday and Sunday following.
Boston, Friday, Saturday and Sunday,
Nov. 19th, 20th and 21st
Wrentham, Tuesday, Nov. 23d
New Bedford, Friday, Saturday and Sunday,
Nov. 26th, 27th and 28th
Providence, R. I., Friday, Saturday and Sunday,
Dec. 3d, 4th and 5th
North Scituate, Monday evening, Dec. 6th
Lowell, Mass., Tuesday evening, 7th
Exeter, N. H., Friday, Saturday and Sunday,
Dec. 10th, 11th and 12th
Concord and Whitfield, N. H., and perhaps some other places we may visit; if so, notice will be duly given.

When we contemplated, about a year since, performing this tour, we were kindly invited to visit these and a number of other places. Changes may have occurred since then—hence if at this date, our appointments at any place fall on a time not agreeable with the wishes of the friends there, if they will inform us, we will either change them to suit their convenience, or withdraw them. We hope to see many of the brethren from the adjacent neighborhoods, where these appointments are located: will they try and meet us there?

Bro. Jacob Blain, Sunday, Nov. 21—where brethren may appoint.

Bro. O. R. L. Crozier, Sunday, Nov. 28.

Bro. J. B. Cook, Sunday, Nov. 14.

Bro. R. V. Lyon, Nov. 13.

Northfield Farms, Mass., Sunday, Nov. 14—at 10 1/2 A. M.

Square Pond, Ct., " " 21— " 10 1/2 A. M.

Mansfield, " " 28— " 10 1/2 A. M.

at the house of Bro. Simeon Abby's, at 10 1/2 A. M.

Conference at Salem, Ind.

There will be a Conference of the saints held at the Butler Schoolhouse, in the neighborhood of Bro. Alton and Benjamin Chaffee in Salem, Steuben co., commencing on Friday, Nov. 13, at 10 A. M. We hope to see all who can attend.

In behalf of the brethren—E. MILLER, Jr.

Bro. E. C. Cowles.

Van Buren, Sunday, Nov. 14.
South Butler, " " 21.
Waterloo, " " 28.
Geneva, the evening of Nov. 28, where Bro. U. Finn may appoint.

Bro. Thos. Garbutt, Sunday, Nov. 14.
Rochester, " " 15.
Victor, " " 16.
Palmyra, " " 17.
Canandaigua, " " 18.
Geneva, " " 19.
Seneca Falls, " " 20.
Auburn, Sunday, Nov. 21.

Bro. J. C. Bywater, Friday evening, Nov. 19.
Herkimer, " " 20.
Oppenheim, " " 21.
Lute Falls, Wednesday evening, Nov. 24.
Cheshire, (evening) " 26.
Danville, Sunday " 28.
Conesus, (evening) " 29.
Springwater, (evening) Nov. 30, Dec. 1.
East Springwater, " Dec. 2, 3.
Honeoye, Sat. eve. & Sun., " 4, 5.
Cheshire, (evening) " 6, 7.
Canandaigua, " " 8.
Rushville, Thursday " 9.
Waterloo, Friday, Sat. eve., " 10, 11, 12.
and over Sunday, Dec. 10, 11, 12.

I hope the brethren at all the places where I have appointed to preach, will see that the appointments are given out in season and try to secure as general attendance as possible. I hope and pray that I may come unto you richly laden with the blessings of the gospel.

BUSINESS ITEMS.

H. L. ISHAM.—A. E. Hikok's paper has been sent to Shelburne, Mass.—the book also. D. PERRY.—You have paid to No. 480. N. Y. *Times*, 12 cts. Still due only 50 cents. W. M. OXLEY.—We have received a package of books for you. What shall be done with them?

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.
P. C. Armstrong 494; J. H. Walton 507; J. Browe 429; J. H. Jackson 471; John Taylor 464; Geo. L. Teeple 490; J. B. Larrabee 458; A. G. Eddy 462; R. Woodard 455; John Hays, 490; John Closson 420; Needham Davis 452—\$1.00 each.
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LETTERS.—J. P. Weethe, H. A. Adams, G. Storrs, J. Marsh, J. C. Brown, E. R. Pinney, Wm. Ogleby, W. G. Sneathen, J. C. Bywater, M. Mills, J. Culross, D. Perry, E. H. Case.

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DELINQUENTS. If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

Milton Miles, Mannsville, Jeff. co., N. Y., says, 'Please stop my paper.' He owes 75 cents. Please pay up.

RULES OF DISCUSSION. As a prominent object of the publication of the HARBINGER is to obtain correct knowledge of the Scriptures, and to let it be open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.
2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.
3. The plain testimony of the BIBLE and matters of FACT, will ALWAYS be admitted as EVIDENCE.
4. THE LITERAL principle of interpretation must be observed.
5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.
6. Only two disputants can be heard at the same time, on the same question.
7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.
8. No unkind expressions will be admitted.
Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between those who read and avoid, lengthy metaphysical litigations will be shunned.

and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

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Poetry.

Original.

A Graveyard.

BY MRS. S. R. FURRY.

Suggested by visiting a graveyard.

I stood where the lip of song laid low,
Where the dust had gathered on beauty's brow;
Where a stillness hung on the heart of love,
And a marble weeper kept watch above.

[MRS. HEMANS.]

How many here are sleeping now
Within their narrow bed;
They've neither care, nor fear, nor joy,
For all their thoughts have fled.

How many children, once the stay
Of parents fond, we see:
A short time here, then called away
By death's most stern decree.

How many when in manhood's prime,
A victim fell, to death,
And called without a moment's time
To yield their fleeting breath!

The young, the old, the great, the gay,
All lie here side by side:
Unheeding time bears all away,
Like never-failing tide.

Ah, is it so! must death reign thus
O'er all the sons of men?
Our Bible says it surely must,
'Till Jesus comes again.

O Savior! now we look and wait
For that glorious time to come,
For which thy children long have prayed—
The resurrection morn.

When all thy saints with glory crowned,
Immortal shall arise,
To hail our Lord, with angels round,
Descending from the skies.

Plymouth, Ind.

Communications.

Original.

Charity.

BY MINERVA.

AMONG the christian graces that are enumerated in the Bible, charity is recommended as being the most essential. If this is the prominent trait that we must be adorned with in order to be true followers of Christ, let us look well to our ways, that we may see, if we are in possession of this noble principle. If we are destitute of it, all other virtues will fail to make us disciples of our blessed Savior. We are taught by his example that this was what actuated him to so much kindness to mankind. When we trace the course of his life do we not see in all his acts a display of this amiable quality? Love to God, love and good will to all governed him.—Let us reflect upon these things, that it may arouse us to a decided determination to follow nearer in the footsteps of our Lord. Charity is kind, thinketh no evil, rejoiceth in the truth. Did we obey Christ's command that he gave us to love one another, we would not be so ready to imagine evil of each other; for we would be directed by a spirit of kindness and love that would guide us to act justly, love mercy, and not be so willing to think evil. In the words of Solomon, 'Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.' When we are in the spirit of kindness and joy, then we are ready to view the bright side of things; therefore we will rejoice when truth is presented. If we find ourselves deficient in this respect, let us go to our closets and plead in humble petition to our heavenly Father, to become in possession of that spirit that is goodness, and righteousness, and truth, that we may walk in love as Christ has loved us.

Do we not often find ourselves influenced by too much selfishness—a spirit that we learn in the lessons our Savior has taught us, he did not approve of? for he commanded us to love our neighbor as ourselves. He said, 'By this shall all men know that ye are my disciples, if ye have love one to another.' Did we keep ourselves in the love of God as we should, we would not find this a difficult task. What humble christian that lives in a spirit of prayer could not witness to this? His whole desire being to do the will of his Father in heaven, would he not be ready to obey this command of his Savior? He would discover this in his disposition if he had the spirit of truth and love. When we hold

sweet communion with God, do we not find all ill-will and malignant feelings banished from our minds, and willing to do good to all, and if necessary, sacrifice in order to do a kindness to a fellow mortal? Then let us cultivate more of the spirit of charity that partakes of the divine character, that we may make a practical use of the knowledge we obtain in the word of God: not till then will we adorn the doctrine we profess. All lovers of Jesus should keep this in mind, that they must imitate his examples; for he has assured you if you do not follow him you cannot be his disciples. If we are not walking in the way that Christ has pointed out, how can we hope of obtaining an inheritance in that world where there will be perfect peace, unity, and love? O, let us strive to form characters suitable to meet Christ at his appearing, that we may have an abundant entrance into his kingdom.

Geneva, N. Y.

Miscellany.

Rest.

BY W. H. C. HOSMER.

A few rods from the barrier gate of Fort Niagara was the burying ground. It was filled with memorials of the mutability and brevity of human life, and over the portals of entrance was painted, in large and emphatic characters, the word 'Rest.'—[Judge De Veaux.

Earth upon her ample face,
Boasts no sweeter burial place
Than a small inclosure green,
Near an ancient fortress seen;
Mossy head-stones here and there
Names of fallen warriors bear,
But no eulogistic phrase,
Cut on rock that meets the gaze,
Can our reverence command,
Like that brief inscription grand,
On the portal arch impressed—
'Rest!'

River wide, and mighty lake,
For the dead, an anthem wake,
And with old, forgotten graves;
Well comports the wash of waves;
Motto of the hallowed ground;
Murmuring with solemn sound;
Birds that by like spirits pass,
Winds that murmur in the grass,
Seem repeating evermore
That one word the gateway o'er,
Word that haunts a troubled breast—
'Rest!'

Pilgrim, for a moment wait
Near the narrow entrance gate,
And one word peruse—no more—
Boldly traced the portals o'er,
Mortal heart was never stirred
By a more emphatic word;
One with deeper meaning fraught,
Or the power to quicken thought,
Sermon, hymn and funeral lay,
Eloquence the soul to sway,
In four letters are compressed—
'Rest!'

[The burying ground at Fort Niagara is one of the oldest in the United States. Interments have been made in it as early as 1687—one hundred and sixty-four years ago. It was until 1759 the burial place of a French garrison; from that until 1791, that of an English garrison; and since that period that of an American garrison. There 'rest' the remains of the killed and wounded in the terrible conflict—the 'siege of Fort Niagara,' in 1759; and of those who fell there at different periods during the War of 1812; besides those who in the long period named, attached to the garrison, have died with disease. It is a crowded 'city of the dead.'—*Rochester Union.*

☞ The Emperor of Austria has promised an immense reward to any person who will recover the crown of Hungary, which disappeared during the revolution. He has promised a million of florins to those magnates who are suspected of being in correspondence with Kossuth, if they will assist in the recovery of the crown.

☞ Life is but a fleeting shadow.

WEBSTER ON THE EVIDENCES OF CHRISTIANITY.—A few evenings since, sitting by his own fireside, after a day of severe labor in the Supreme Court, Mr. Webster introduced the last Sabbath's sermon, and discoursed in animated and glowing eloquence for an hour on the great truths of the Gospel. I cannot but regard the opinions of such a man in some sense as public property. This is my apology for attempting to recall some of those remarks which were uttered in the privacy of the domestic circle.

Said Mr. Webster:—"Last Sabbath I listened to an able and learned discourse upon the evidences of Christianity. The arguments were drawn from prophecy, history, with internal evidence. They were stated with logical accuracy and force; but, as it seemed to me, the clergyman failed to draw from them the right conclusion. He came so near the truth that I was astonished that he missed it. In summing up his arguments, he said the only alternative presented by these evidences is this:—Either Christianity is true or it is a delusion produced by an excited imagination. Such is not the alternative, said the critic; but it is this: The Gospel is either true history, or a consummate fraud; it is either a reality or an imposition.—Christ was what he professed to be, or he was an impostor. There is no other alternative.—His spotless life, his earnest enforcement of the truth, his suffering in its defence, forbids us to suppose that he was suffering an illusion of a heated brain.

"Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life, and the sublimity of his death, is it possible that he would have died for an illusion?—In all his preaching the Savior made no popular appeals. His discourses were all directed to the individual. Christ and his Apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the Universe. The Gospel leaves the individual sinner alone with himself and his God. To his own master he stands or falls. He has nothing to hope from the aid and sympathy of associates. The deluded advocates of new doctrines do not so preach. Christ, and his Apostles, had they been deceivers, would not have so preached.

"If clergymen in our days would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, 'You are mortal! your probation is brief; your work must be done speedily. You are immortal too. You are hastening to the bar of God; the Judge standeth before the door.' When I am thus admonished, I have no disposition to muse or to sleep.' These topics," said Mr. Webster, "have often occupied my thoughts; and if I had time, I would write upon them myself."

The above remarks are but a meagre and imperfect abstract, from memory, of one of the most eloquent sermons to which I ever listened.

[*Congregational Journal.*]

TEMPERANCE AND STRENGTH.—Among the Arabs, the Persians, and the Turks, you do not meet those undersized, rickety, consumptive beings which are so common in Europe; you do not meet with such pale, wan, sickly looking countenances, their complexions are bright and florid; they are strong and vigorous—able to ride a hundred miles a day, and capable of performing other most amazing feats.

I remember seeing a most striking instance of their powers. A band of men from the Himalaya

Mountains had come to Calcutta, for the purpose of exhibiting feats of strength and they were indeed perfect Sampsons. Their size struck me with admiration. I know nothing that can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs at the Somerset House—it is Hercules leaning on his club, is about 7 feet high, capable of executing the most difficult task, and such men were the athletes.

We selected five men on board the Glasgow frigate, a similar number from one of the British regiments, and likewise from an Indian, all fine picked men; and yet, upon a trial of strength, it was found that the Himalaya mountaineers were equal to two and three-quarters of the strongest Europeans. They could grasp a man and hold him up in the air like a child, and if they had not have been under control, I am convinced they could have crushed him to death.—I felt of them, and I never felt such flesh in my life, it appeared rolls of muscle, and yet none of these men ever tasted spirits.

I did not say that drinking water was the cause of this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham Lectures.*

THE CONTENTS OF A BARREL.—Senator Rusk, referring to the fact that any proposition brought before Congress now, is sure to produce a vast number of political speeches, and a large amount of political capital, said, that the fact called to his mind an incident. He was present on one occasion at an Indian 'talk,' when a man drove up with a barrel of whiskey, an old Indian who was sitting by, fixed his eye on the barrel and after looking earnestly for some time, asked Mr. R. if he knew what was in that barrel. He said it was whiskey he presumed. No, said the Indian, *there are about a thousand songs and about fifty fights in that barrel!!*

POISON OF RUSTED WHEAT.—It is stated that in some portion of the State, people have been made sick, and hogs died of eating the wheat of the season, which has been shrunk by the rust. This is not incredible. It is, we believe, settled that the disease in wheat known as the rust is occasioned by its being attacked, in a certain stage of its growth, by a parasitic plant of the cryptogamus or fungus species. These plants of which the edible mushroom is one variety and the masses and moulds are others, are mostly poisonous; and many of them produce a poison of an exceedingly active character. We hope the subject will be investigated before the wheat is allowed to enter into a general consumption.

[*Ohio State Journal.*]

AN INCIDENT FOR ANOTHER 'UNCLE TOM'S CABIN.'—As the slave hunters were arresting the fugitives from slavery, on the Mad River dock, one of them seized hold of a young woman with an infant child, eight or nine months old in her arms. She jerked loose from him, ran some steps, threw the child upon the ground, and returned toward the slave-catcher. She was seized and marched toward the Mayor's office. The child was picked up by one of our citizens.—One of the Kentuckians claimed to be the owner. Mr. B. refused to give up the child without evidence. The infant was taken to the mother, who, supposing herself doomed again to slavery, disowned it—denied in the most positive terms that it was her child. To own her offspring was to doom the child to slavery; to disown and desert it, she hoped, was to allow the dearest treasure of her heart to grow up, breathing the air of freedom. For this she stood nobly ready to dismember the ties of such affection as a mother only knows, and leave to chance, or other hands, the rearing of the infant, dearer than life itself. Truly a mother's love, though an ignorant and uncultivated slave mother.

'Lives before life, with death dies not, but seems
The very substance of immortal dream'

☞ Thanksgiving this day, Nov. 25.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 465, ROCHESTER, N. Y., SATURDAY, NOVEMBER 20, 1852.

New Series---Vol. IV. No. 23.

Poetry.

Original.

Answer to 'A Song of Anguish.'

BY MARY.

Truly, sorrow and deep anguish
Overhang this vale of woe;
Yet there's light amid this darkness,
If you will to Jesus go.

Even tho' deadly foes assail thee,
From corrupted nature flow
Base desires and sinful tempers,
Humbly to the Savior go.

There's an antidote provided
For all sorrow, grief and woe;
This will heal thy nature's poison—
To the cross of Jesus go.

Tho' your sins should be as scarlet;
Tho' no ray of hope you know;
'Come, ye weary, heavy laden,'
Says the Savior—to him go.

Tho' that wicked, hostile spirit,
Bid thee from the Savior go,
Whispering, 'Thou canst ne'er find pardon';
Yet in faith to Jesus go.

Deep lamenting o'er thine errors,
Cannot joy or peace bestow;
Cast thy soul, by faith, on Jesus,
To the blood that cleanseth go.

Tho' all earthly friends forsake thee,
Thou a heavenly friend shalt know;
Nearer, dearer than a brother;
To thy friend and Savior go.

Cease thy bitter self-accusings,
Let thy tears no longer flow;
As you are now, go to Jesus;
To the Son of God now go.

God thy Father, will accept thee:
He in mercy stoops so low;
Heitz of glory makes poor sinners,
When through Christ to Him they go.

Thou shalt know exalted pleasures,
Joy that from believing flow;
On thee, at his blest appearing,
He'll a crown of life bestow.

He'll to living waters lead thee;
All his glory thou shalt know;
Give up all thine heart to Jesus;
Jesus, only Jesus know.

Soon shall come his holy kingdom;
Earth no more a curse shall know;
God's own glory earth shall cover,
And in Eden's beauty glow.

Newark, N. J.

(From the Jewish Chronicle.)

The Annual Sermon

Preached before the American Society for Meliorating the condition of the Jews, May 9, 1852, by Rev. William Ramsay, of Philadelphia.—Subject: The conversion of the whole world to God, through the instrumentality of Israel restored to their own land and to the favor of God.

(Concluded.)

* Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.—And to this agree the words of the prophets; as it is written. After this, I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.' Acts xv. 14, 15.

II. The next thing in the order of events, in Divine Providence, as indicated in this prophecy, is the gathering in of the kinsmen of our Lord, according to the flesh, their restoration to their own land and to the favor of God.

The literal restoration of the twelve tribes of Israel and Judah to the land of Palestine in their national capacity; their subsequent conversion to God, and their embracing their Messiah, are truths plainly taught in the Word of God.—These truths, however, are denied, not so much

by the Jews themselves, as by Christians. There is no way to account for this rejection of such plain and unmistakable portions of God's Word, except from the fact that the Gentile Church has actually fallen, after all, into the very error of which the apostle warned us to beware, viz., becoming wise in our own conceits.

Because God had shown such distinguishing favors to the Jews in days past, and because the Gentiles did not believe in God, in their dispensation of special mercy, they unwisely concluded that the favors of God were confined to them alone. And hence, overlooking the predictions of their own prophets, they became proud of their distinctions. They treated the Gentiles with disdain and as cursed of God because they had not the Law. Their high opinion of themselves, and their national pride, led them to disregard the glory of God, to break his commands, and to reject the Messiah because he appeared not as they, in their unbelief of the plain predictions of their prophets, thought he should have appeared; and hence God chastened them for their sin, and is causing them to eat of the fruit of their own ways, and be filled with their own devices. Prov. i. 31. And the Gentiles have been chosen in their stead to be the lights of the world, and to be the reflectors of the glory of God in it.

And now we, in our turn, have also become uplifted. We are disposed to look upon ourselves as the favorites of Heaven, and to despise Israel because the hand of God is now on them. But we forget that we stand by faith. And if God spared not the natural branches when they sinned, neither will he spare us, seeing that we also have sinned.

I know not why it should be so, but the fact I do know, that in every dispensation under which man has yet been placed, the Church lost the glory it had when that dispensation was ushered in. Adam and Eve were placed in Paradise, in the perfection of their nature, and the church then enjoyed its happiest and its holiest hours on earth; but that dispensation ended in their expulsion from Eden; the day that dawned amid so much glory ended in a dark night of deep and permanent disgrace. The next dispensation began in the broken-heartedness of the expelled Edenites, and it ended in the flood of wrath that washed the earth of its pollutions and the sinners out of existence. And this was true also concerning the Mosaic dispensation. Never did the Church exhibit such faith in God during its continuance as at the first.—In the days of Abraham and of Moses the Church shown with peculiar glory, but that dispensation ended with the bloody deed of the crucifixion of their Messiah. What a contrast between the faith of him who laid his son, the type of the Messiah, upon the altar on Mount Moriah, in obedience to the command of God, with the faith of those who nailed the Messiah himself to the cross and hung him up on Calvary! How bright the beginning, how dark the end! And will the Gentile dispensation form an exception? I should think not, for, 'as it was in the days of Noah, so shall it be in the days of the Son of man.' Luke xvii. 26. This dispensation was ushered in by the miraculous displays of God's power and grace. And as regards the piety, the zeal, the love to God and man, and the untiring efforts for the salvation of men then exhibited, we may truly say there were giants in

those days; but as regards our wealth, our refinement, our intelligence, our splendid and costly churches, our organizations, our multiplied machinery for spreading the gospel, and our facilities for world-intercourse, together with our high estimation of civilization, and our love of ease, and low standard of piety, what are all these when compared with the mighty power of Christ's infant Church, wielded by a few men, strong in the Lord, without money or worldly influence, but possessing piety undying, zeal strengthened by Omnipotence, eloquence fired by love, devotion to the work of preaching Christ crucified enthusiastic; with a hope unshaken; with a faith that knew no hindrance, and with a love for the salvation of men that was surpassed only by the love of Christ to them?—I see not, then, why this dispensation should be an exception to the former; and from the developments of Divine Providence I do not believe that it will be.

But, when 'the times of the Gentiles shall be come in,' when God shall have gathered out from among them a people for his name, then will Israel be restored to their own land, and there be nationally converted to God, as predicted by the prophet Ezekiel, xxxvi. 24-26: 'I will gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. And I will put my Spirit in you, and cause you to walk in my statutes, and ye shall keep my judgments and do them; and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God.'

There are in the prophets about two hundred and fifty-nine verses written by eleven different men, which refer to the literal restoration of Israel. To comment on these passages of Scripture would require a volume instead of a single sermon. And, indeed, it would be a work of supererogation to add proof to what the prophet Ezekiel has said on this subject. But the text itself demands a word of explanation.

'In that day,' says the Lord by the prophet, 'I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.' This surely can have no reference whatever to the spiritual building of the Church of Christ in our times, nor in past nor in future times. The Church of the living God has never yet fallen down, in any sense so as to be in ruins, and thus to be unfit for the very work for which it was established upon the earth. It has continued from the garden of Eden until now. The gates of Hades, the powers of Death, can never prevail against it, so as to stop it in its work, or to lay it in ruins. No, it is not possible to raise up to life that which has never been dead. Nor can we raise up and build up again any building from the ruins in which it lies, if that building has not been thrown down. But the tabernacle of David, the kingdom and the throne of David, have been thrown down, and the holy city has been defiled and trodden down by the feet of profane and ruthless Gentile bands.

The prophet marks out distinctly the time when this shall be done. It is in 'that day,' after he shall have destroyed the sinful kingdom from off the face of the earth, but not utterly the

the house of Jacob; after he shall have sifted the house of Israel among all nations; and after he shall have destroyed the sinners of his people by the sword; then, after all these things shall have happened, he will raise up the tabernacle of David that is fallen down, and he will build it up as in the days of old. Amos ix. 8-11.

Now, lest any one should, after all, mistake the time when this is to be done, and also the character of the work to be done, the apostle, by divine inspiration, sheds new light upon the subject, so as to make, if possible, certainty still more certain. Instead of the expression, 'in that day,' he uses the expression 'after these things,' (*meta tauta*.) I will return. The things referred to are those which the prophet had named already, with now the addition of the gathering out of the Gentile world a people for God's name, together with the remnant of Israel according to the election of grace. As this gathering a people composed both of Jews and Gentiles into the Christian Church is still in progress, of course the building up of the tabernacle of David cannot be a past event. Nor can it refer to the Christian Church as a work now in progress of being performed, for that building up is not to take place until 'after these things,' until after the Church of Christ under this dispensation shall have finished its specific, its appropriate work. This is so plain that it seems surprising that any one should have mistaken the meaning of the prophet and of the evangelist.

The prediction 'I will return' (*anastrepso*) is not found in the original as we have it, but is a new revelation on this subject. It points out to us, I apprehend, the special agency by which the rebuilding of the tabernacle of David is to be accomplished. It explains the prediction in Psa. cii. 16, viz.: 'When the Lord shall build up Zion, he will appear in his glory.' The expression 'the glory of the Lord' occurs some thirty times in the Old Testament; and, in every instance where it occurs, it means, not mere splendor or honor, but some visible manifestation of God, as present among the people; such as the cloud in the wilderness, or the shekinah in the temple. It conveys to the mind the truth that when Israel shall be restored, and when Zion shall be rebuilt, Jehovah will manifest himself to his people in a visible form, so that they shall see the glory of the Lord. 'Glorious things are spoken of thee, O city of God! Psa. lxxxvii. 3.

And this is but the echo of what the prophets say in reference to Israel. Isa. xi. 12, predicts that God will 'assemble the outcasts of Israel and the dispersed of Judah from the four corners of the earth.' Ezekiel says, xxvii. 21, 22, that God will 'bring them into their own land;' 'that he will make one nation in the land, upon the mountains of Israel, and one king shall be to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.'

Thus we are assured that God's miraculous power will be exerted in their behalf. 'The Lord shall utterly destroy the tongue of the Egyptian sea, he shall smite it in the seven rivers thereof, and make men go over dry shod. And there shall be a highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.' And this is to be when

he shall set his hand again the second time to recover the remnant of his people. Isaiah xi. 11-16.

The Israelites have ever been a peculiar people, and ever will be. The providence of God preserves them now for the great work they have yet to do in the advancement of the kingdom of God. Isa. lvi. 19, 20. Other nations, great and mighty, have risen up, flourished, and died, but Israel still lives. As a people they dwell alone. They are not reckoned among the nations of the earth, for their national existence is gone. But the race still exists, and numbers even yet some eight or ten millions of people.—As the casting away of them has been the reconciling of the Gentile world to God, what will the receiving them again into the favor of God be but life from the dead? 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' Rom. xi. 12, 15.

III. Connected with the restoration of the tribes of Israel will be also the reclaiming and the salvation of the remnant of Edom, the children of Esau. I will not now make any criticisms on the peculiar language of the prophecy, and the difference between it and the inspired and enlarged exposition of it by the apostle James. Suffice it to say that here is a plain prophecy concerning a portion, at least, of the house of Esau being restored to the favor of God. Esau, it is true, sold his birthright, and thus deprived himself, (1) of his right to the priesthood; (2) of a double portion of his father's possessions; (3) of being lord over his brethren; (4) of being the progenitor of the Messiah, the Redeemer of the world; and (5) of the right of conveying peculiar blessings to others when he came to die; and he, in like manner, deprived his posterity of all the honor connected with the birthright. Yet this did not necessarily exclude him nor his posterity from salvation. While Jacob, by subtlety, took away the birthright of his brother Esau, and also the blessing of his father from him, still there were blessings of a temporal kind conferred upon him, which have been fulfilled in his posterity. His dwelling, it was predicted, should be the fatness of the earth, and the dew of heaven above; by his sword he should live, and serve his brother; 'and it shall come to pass,' said his father Isaac to him, 'when thou shalt have dominion, thou shalt break his yoke from off thy neck.' Gen. xxvii. 40. This has been done. The Arabs now are free, from the rule of the children of Jacob.—And it is only of late years that any thing like a friendly feeling begins to exist between the house of Jacob and the house of Esau.

For ages past they have been led astray from God by the delusions of Mohammedanism, and they are still unreconciled to their brethren.—But the day is not far distant when that feud will be healed, and this branch of the house of Abraham shall be saved.

IV. The next step in the fulfilment of this prophecy is the conversion of the whole Gentile world to God, through the instrumentality of Israel restored.

That the whole human family will be brought ultimately to the saving knowledge of Christ, as their Savior, is plainly predicted in the Word of God. Concerning Israel restored, it is expressly declared, by the prophet Jeremiah, xxxi. 34: 'They shall know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.' This proves their conversion.

In reference to the conversion of the whole world, expositors usually cite the following passages in proof of it: Num. xiv. 21: 'As truly as I live, all the earth shall be filled with the glory of the Lord.' Psa. lxxii. 19. 'Blessed be his glorious name forever, and let the whole earth be filled with his glory.' Isa. xl. 5. 'And the glory of the Lord shall be revealed, and all flesh shall see it together.' Now, we would remark again that wherever the expression 'the glory of the Lord' occurs in the Old Testament, it must refer to some visible manifestation of

God, something that can be seen by the natural eye. And, as the prediction in Isa. iv. 5, assures us that the cloud of glory will again be a covering over every dwelling place upon Mount Zion, and over all her holy assemblies, these texts that I have cited may be explained as applicable only to the land of Canaan; the expression 'all the earth' must then be limited in its meaning to that land. And the meaning then will be, that all the land of Israel shall be filled with the glory of the Lord, that is, the visible glory of Jehovah will illumine the whole land of Palestine, so that all the inhabitants of the land of Palestine, shall see it. The whole land shall be filled with 'the glory of the Lord.'

Now, while this is the true idea contained in these passages of Scripture, and though they do not prove that the whole family of man on the face of the earth shall be converted to God, or that the whole globe shall be filled with the glory of the Lord, yet there are other passages which do prove the conversion of the whole world. The prophet Habakkuk, chap. ii. 4, uses the following language: 'For the earth shall be filled with the knowledge of the glory of the Lord.' This conveys a different idea from that contained in the other passages I have quoted. They affirm that the land of Judah shall be filled with 'the glory of the Lord.' But Habakkuk gives us to understand that this is not to be the case with all lands, for though they shall not see the glory of the Lord, they shall receive the knowledge of that manifested glory. And this knowledge shall not be confined to one spot of the globe, but will be universal. Just as the waters cover the sea, filling up every part of its wide and deep bed, so will the knowledge of the Lord fill the whole world. That this is the correct idea of the prophets, we are convinced from the peculiarity of their language itself, and from the fact that Isaiah, nearly 100 years before Habakkuk, uses the same language and presents the same idea, Isa. xi. 9. And in his later prophecies (chapter lvi. 19) he tells us, that when God shall gather all nations to Jerusalem, they shall see his glory; that he will set a sign among them; and that those of the people of Israel who shall escape the judgments of that day he will send unto those nations who have not heard his fame or of his name, nor seen his glory, and they shall declare his glory among the Gentiles. Thus will all lands be filled with the knowledge of the glory of the Lord, while Canaan itself will be filled with the glory of the Lord, that is, with the visible manifestation of God's presence.

This prophecy of Isa. lvi. 19, must be taken in connection with the prophecy of Zechariah, chapter xiv, which gives us the reason of this hostile gathering of the nations against Jerusalem and the result of it, so as to understand it.—It cannot refer to any past event; it certainly must be future. Some, however, have explained it as referring to the days of the apostles, and that the sign set among them was the descent of the Holy Spirit on the day of Pentecost, and that the judgments referred to the destruction of Jerusalem. But this cannot be; the apostles were called and sent forth to preach the gospel long before the destruction of Jerusalem, at least thirty years. Their commission is not dated from the destruction of the city, but before it, whereas those spoken of in the prophecy are of those who may escape the judgments that shall fall upon the people who shall lay siege to Jerusalem yet to be rebuilt, and to the people yet to be restored. And, while they are to declare the glory of the Lord among the Gentiles, they are to bring all their brethren for an offering to the Lord to Jerusalem, out of all the nations.—But this the apostles did not do. The truth is, this prophecy in Isaiah lv. and lvi. has a special reference to the future national conversion of the Jews and to the gathering in of the Gentiles to God through their instrumentality, and any other application of it does violence to every principle of sound interpretation and to the facts in the case.

The national conversion of Israel and the ingathering of the Gentiles are events subsequent

to that great tribulation through which the Church is yet to pass, and subsequent to the invasion of Jerusalem by the army of Gog and Magog, and the destruction of the army by the special judgments of God, and his miraculous interposition in behalf of his people. Ezekiel xxxviii. and xxxix. That is the time when Israel, restored to their own land, and delivered by the merciful interposition of God, shall look upon Jesus their Messiah, and shall mourn that they have so long rejected him. This prophecy has never yet been fulfilled. The piercing of the Messiah has been fulfilled, as we learn from John xix. 37; but the looking upon him is a future event. This national conversion of Israel is clearly predicted by the prophets, and it must be prior to the ingathering of the Gentile world, as is manifest from the prophets Isaiah, Ezekiel, Micah, and the inspired decision of the apostle James on the subject.

The wonderful dealings of God with the Jews for the past eighteen hundred years, yea, since the call of Abraham B. C. 1921 years: their steady and firm resistance of idolatry, as a nation, since the advent of Christ; their being scattered among all the nations of the earth; their familiarity with nearly all the spoken languages of the world, while they at the same time retain the Hebrew as the medium of national intercourse among themselves; their perfect familiarity with the customs and manners of all nations; their being citizens of all climes, yet having no government of their own; their perfect familiarity with the Word of God, and their sincere attachment to the Law of Moses, the Prophets, and the Psalms; their worldly position, holding the purse-strings of the world, moving in the highest circles of civilized life, and at the same time familiar with the extremes of poverty; their having no local attachment to one spot of earth more than another beyond Jerusalem, except for personal comfort and convenience, will render them, when converted to God, peculiarly fitted for the great work of making known to their Gentile brethren the unsearchable riches of Christ. Then we may add to all this, the peculiar feeling they must have when fully convinced that Jesus is the Messiah, and the power it will give them in preaching the gospel to the Gentiles. This certainly was Paul's case. 'You have no idea,' said the Rev. Joseph Wolff, the Jewish missionary, once in my hearing, 'of the joy I have in preaching the gospel to you Gentiles. The love of Jesus is so great, and the covenant made with Abraham so large, that my soul exults in the privilege I have of preaching to you Gentiles, and of inviting you to come and be partakers of his grace.'

And, besides all this, the evidence of the Messiahship of Jesus will be so clear, the constraining influence of his love so powerful, the sorrow for their past rejection of him so deep and pungent, their joy for pardoned guilt so transporting, their sense of obligation so weighty, their zeal to make known to their brethren and to the world the truth that the Messiah has come, so ardent, and the gracious influence of the Spirit of God urging them forward in this work, they will go forth and speedily proclaim in all the habitable world that the kingdom of God has come, for the Messiah has appeared. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Then will the angel, having the everlasting gospel to preach, return and proclaim aloud that the kingdoms of this world have become the kingdoms of our Lord, and of his Christ. And Jesus, in that day, will be King over all the earth. Zech. xiv. 9.

Such, evidently, is the order of events in regard to the gathering in of the people of God.—The work for the past eighteen hundred years has been to gather in an elect church, composed of Jews and of Gentiles, neither one of whom have, under this dispensation, any preeminence over the other; for, under this dispensation, no national distinctions are to be recognized. Both are one in Christ Jesus. But when this work of gathering out of the Gentiles a people for God's name shall have been accomplished,—and

it is now nearly done,—then will the outcasts of Israel and the dispersed of Judah be brought back to their own land. And, in the place where it was said unto them: 'Ye are not my people,' there it shall be said unto them, 'Ye are the sons of the living God.' Then will the Spirit be poured out upon them from on high.—They shall look upon him whom they have pierced, and shall mourn over their sins and their past ages of wandering from God. No more shall Israel call Jehovah 'Baali, my master; but Ishi, my dear husband.' Hos. ii. 16. Then will God betroth Israel to himself in righteousness, and in judgment, and in loving kindness, and in mercy. (ii. 19.) He will say unto them, 'Ye are my people,' and they shall say, 'Thou art our God.' And, although they have been chastened for so many ages past for their sins, yet God will, in great mercy, honor them as the instruments in his hand of gathering in the remnants of Edom, and also all the residue of the Gentiles upon whom his name is called, or who are called by his name. This is the Lord's doing. It is marvellous in our eyes.—Let us, therefore, rejoice in the Lord, and earnestly pray, 'Lord, let thy kingdom come, and let thy will be done on earth even as it is done in heaven,' so that all Israel may be saved, and that all the earth may be filled with the knowledge of the glory of the Lord as the waters cover the sea.

From this view of the prophecy, we see what is the immediate, pressing duty of the Church of Christ. It is to send the gospel speedily to the utmost parts of the earth, so that it may be proclaimed among all nations for a witness unto them. The preaching of the gospel is not the end we should have in view. It is but the means to the obtaining that end, the coming of the kingdom of God. And this view affords the true scriptural motive to preach the gospel speedily in all the world. Then, and not till then, will the end come. Until that be done, Israel cannot be restored to the favor of God; the Gentiles cannot be delivered from the tyranny of Satan; the Savior cannot take to himself the power and reign, and earth cannot hold her jubilee of a thousand years' rejoicing in the presence of her God, and triumphing in him as King over all the earth.

On the contrary, Satan will still hold his usurped dominion over all the earth; the whole creation will still groan and travail in pain to be delivered from the bondage of corruption into which it has been unwillingly brought; the people of God will still groan within themselves, waiting for the adoption, to wit, the redemption of their bodies; the little horn of the Papacy will still make war against the saints; Jerusalem will still be trodden down of the Gentiles; the feet of the scoffing Moslem will still define the sanctuary of the Lord; and the crescent will still glitter in insulting triumph over the place where once did, and where again will dwell the Shechinah, the visible token of a present God dwelling with man; and man, made in the image of God, will still be the slave of sin; be robbed of his dominion over the earth and spoiled of his heaven born rights; and Jesus, the second Adam, (1 Cor. xv.) the second likeness of God, will be kept out of his earthly inheritance, and hindered from awaying the scepter of humanity over earth redeemed.

Here is work for the Church of Christ to do. It is the very work that her Lord hath given her to do, and nothing else that she may do can ever compensate for the neglect of this plain, this urgent duty. Why should the Church of Christ set up her judgment in opposition to that of her Lord? Why should she make her own schemes the motive for action, and while attempting to accomplish her own plans, overlook the specific duty that God has given her to do?—It is this spirit which makes the Church so content now in her disregard of the spirit and the letter of her commission from Christ. His command is: 'Go ye into all the world and preach the gospel to every creature.' This gospel of the kingdom shall be preached in all the world

(oikoumene, habitable world) for a witness unto all nations, and then shall the end come.—Matt. xxiv. 14.

Surely there need be no mistake here in understanding this commission. It is 'go,' not stay. 'Go into all the world,' not merely into towns, and villages, and cities, or places most desirable for ease, comfort, and refinement, but 'into all the world,' wherever man may be found, and preach the gospel; not print it merely, but preach it; and not only preach the gospel as the plan of salvation through Jesus Christ, but also 'this gospel of the kingdom of God;' the good news to Jews and Gentiles that Jesus is the rightful heir to the throne of earth, that he must be king over all the earth, and that he must reign till he puts all his enemies under his feet.

But how has the Christian Church obeyed this command of her risen Lord? Century after century has rolled away, and Israel was overlooked, if not entirely forgotten. Like David under other circumstances, they had too great reason to say: 'No man cared for our souls.' The Papal Church, drunk with the blood of the saints, and apostate from God, still pursues with unrelenting hate the kinsmen of Jesus, and persecutes the men that worship Jehovah, and who have not, like her, mutilated the commandments given on Sinai, though they have, like herself, hidden their glory under a cumbersome garb of godless traditions and soulless ceremonies. For this, and for her other sins, God will visit her in his wrath. He will vex her in his hot displeasure. Her cup of iniquity is well-nigh full, and fearful will be the day of her retribution.—Her power must be broken, and the pure gospel of the Son of God must be preached fully, freely, in demonstration of the Spirit, and with power, in all lands where she sways the scepter of temporal dominion, so that God may gather out of her and out of the world his people speedily, and complete the fulness of his Gentile Church.

But what have we done, and what are we doing? Something, it is true, and more than formerly; but surely not what we should have done, and not what we can and ought to do.

The commission of the Lord Jesus to his Gentile Church is not to bring the whole world in subjection to it. This is what the Papal Church, forsaking the work that God gave her to do, now aims to accomplish. And hence it is, that when she undertook to accomplish plans of her own, she employed instrumentalities of her own devising. And having carnalized her work, she has carnalized her weapons too. The specific work of the Church of Christ is to gather out of this world a people for God's name. The means by which this is to be done is, to preach the Gospel among all nations for a witness unto them. When that is done, and not before, will the empire of Satan be overthrown. The remnant of Israel according to the election of grace forms a part of God's elect Church. They must be gathered in. To them also must this gospel be preached. Their conversion is essentially necessary to the completion of the Church of Christ. And hence the overlooking of them has been one of the grand obstacles in the way of the progress of the Christian Church. By neglecting her duty to them, she has neglected her duty to her Lord; she has grieved his Spirit, and has exposed herself to his sore displeasure. For we cannot conceal the fact, that while the American Church probably is the only Church that has not persecuted the ancient people of God, and while the American people are the only people who have made no laws against Israel, who always have found safety and protection under the wide-spread wings of the American Eagle, it has not been so in all other Protestant lands.

But God has given his Church, of late years, a better understanding of her duty in regard to Israel. Special efforts are now being made to preach unto them the pure gospel of Christ.—And since the Church has begun this work, her success among the Gentiles has been greatly increased; for it is still true concerning Israel, that 'blessed is he that bleareth thee.' Gen. xxvii. 29. 'Pray for the peace of Jerusalem; they shall prosper that love thee.' Psa. cxxii.

that God has given us to do; to proclaim the gospel to the Gentile and the Jew. And let us earnestly pray that God may speedily gather out of the Gentiles a people for his name, together with the remnant of Israel according to the election of grace. Then shall we speedily see the fulfilment of the promise: 'After these things will I return, saith the Lord; and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the remnants of Edom may seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.' Amen.

PRAYING TO SAINTS.—Adam Clark thus comments on the account of the rich man calling upon Abraham: 'He cried and said, Father Abraham, have mercy on me, &c. There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his life-time he had neglected, and he addresses a creature who has neither power nor authority to bless.' This is the only instance in the Bible of praying to saints; and, to the confusion of the false, popish doctrine, which states it to be necessary and available, let it forever be remembered, that it was practiced only by a damned soul, and then without success.

PALESTINE BECOMING AN OBJECT OF GENERAL INTEREST.—After making ample allowance for all extravagancies in reports, there is no room to doubt that the Holy Land has within the last ten years made a very great advance upon the attention of civilized nations. The present current of affairs seems to indicate that at no distant day that land may engross a larger share of general interest than any other portion of the earth. Scarcely a month passes without the departure of some learned gentlemen to visit that land of old renown, whose published accounts are awakening a deep and general interest in Europe and America. From our own country an expedition was sent a few years ago by the general government to make explorations in that land; and since that time many distinguished gentlemen have also visited that country; among whom are Dr. Robinson, now, we believe, of Union College, Bayard Taylor, of the N. Y. Tribune, Geo. W. Curtis, Esq., of New York, Dr. Smith, of Boston, all of whom have returned, and Wm. Cullen Bryant, of the N. Y. Evening Post, and James Gordon Bennett, of the N. Y. Herald, who have recently gone thither.

From all these sources we shall, doubtless, be able in a short time to get satisfactory information of the true state of things there at the present time.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH.—I have just returned from the conference held in Oswego, Ind. We had a blessed, refreshing season. Between sixty and seventy believers were present, all united in the one blessed, soul-cheering hope of the Bible. I do not know that I ever attended one better. I felt as though I was well paid for traveling some two hundred miles to attend this meeting. I realized that I was associated with some of my Father's tried and devoted children. All seemed to have the precious cause of our soon coming Lord interwoven in all their affections! and it was truly blessed to see manifested one towards another that love inculcated in the New Commandment given to us by the Son of God: 'By this shall all men know that ye are my disciples, if ye have love one to another.' It was mutual, and I conclude that there is 'far more exceeding and eternal weight' of benefit derived from keeping this New Commandment than observing the fourth in the Decalogue which is done away, which Sabbatarians so tenaciously adhere to, and dis fellowship and consign over to perdition all those who cannot subscribe to their ideas. May the ever merciful Lord deliver us from such a spirit, and by His spirit, power and truth, preserve that little flock with all the saints scattered over the earth, in this trying, dark and perilous day, unto the day of redemption.

Yours, in the hope of the Gospel,
A. N. SEYMOUR.
Plymouth, Mich., Oct. 7, 1852.

FROM BRO. J. C. BYWATER.

BRO. MARSH.—I have just returned from a visit among the brethren at Danube, Little Falls, Oppenheim and Herkimer.

I preached three times in Danube in the school district where Sr. Lyon was teaching. It being quite rainy much of the time, our congregations were quite small; but the few gave good attention to the Word, and most of them, as near as we could judge, were convinced that we had the truth, and a few acknowledged it.

Sr. Lyon's faithful and untiring efforts in her school and the neighborhood, have been blessed, no doubt, in opening the eyes of some; and they are with us strong in the faith, and the truth is still working its way. How much good a sister or brother may do who has a mind to work.

From Danube I went to Oppenheim, the field where our laborious, self-denying and beloved Bro. Beech formerly labored. Here I found a few brethren, who have the moral impress of their former pastor. Long may his hallowed example live to tell the glad news of a Savior coming, and long may his cherished spirit characterize the piety of the faithful few in that region.

I preached six times there. We occupied the Baptist chapel on Saturday evening, and Sunday, the Baptist minister kindly permitting us to fill his appointment, and he became a hearer. We had a good congregation and profound attention to the Word. We baptized one on Sunday and broke the loaf.

On Monday I preached and baptized two, a husband and wife, and such a heart-melting scene I have not witnessed for a long time. The husband had been a confirmed Universalist, until the light of life and immortality only through Christ broke upon his mind, when his foundation of Universalism went by the board, and he saw himself lost forever, and without hope only as he bowed to Jesus.

His wife had been confined to her bed for the last seven years and never expected to be about again; but for the last few months she has been some better. She went into the water with a firm conviction that her Lord had led the way. The scene was truly refreshing.

Leaving Oppenheim, I returned to Little Falls. Preached there on Tuesday evening. Bro. Marsh preached on Wednesday evening. He gave us a very interesting sermon on the Restoration, &c. The people listened with much interest.

I preached in Little Falls Friday and Saturday evenings, and over Sunday. By request, I preached in the evening on the penalty of the Divine Law. There are a few faithful souls in this place, that are untiring and self-denying in the cause of truth, and I feel very grateful for their favors towards me. I shall probably visit them again before long.

J. C. BYWATER.

Auburn, N. Y., Oct. 30, 1852.

BRO. WILLIAM JENKINS, Halifax, Nova Scotia, Sept. 9, 1852, writes:

As a Church in this place, we have had no pastor for the last three years, or nearly so. The services are performed by the deacons—on each Lord's day morning—reading the Scriptures, the speaker offering a few remarks on the portions read; afternoon of each Lord's day for the breaking of bread and exhortation for the Church generally. I am sorry to say few there are who accept the invitation.—We have not baptized many since Mr. Deahly left us; but the Church is prepared to attend to the ordinances of the Lord's house when called for. I hope that we all shall be able to continue faithful, and in the spirit of Christ meet all the difficulties that the Lord sees fit for us to encounter, faithfully and courageously overcome them all, so that thro' obedience we may enter in through the gates into the city.

BRO. W. WENTWORTH, Liverpool, N. Y., Sept. 23, 1852, writes:

There are a few in this place who hold on to the faith once delivered to the saints, and are looking, longing, and waiting for that glorious time when we shall be delivered.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, NOVEMBER 20, 1852.

THE EDITOR'S EASTERN TOUR.

FRIDAY, Oct. 29, we left New York, and in an hour was safely landed in the city of Philadelphia. We were cordially received at the houses of Bro. D. W. White and — Pettinger, by whom we were well provided for during our stay in the city. Our meeting were duly advertised in the city papers, and on the Sabbath we had the pleasure of meeting an intelligent audience in their pleasant hall where they stately worship, who were prepared to appreciate the truths of the Bible we presented to them. They had long sat under the ministry of Bro. G. Storrs, and more recently of Bro. Grew and other equally sound Bible teachers; hence the great and glorious doctrines of that precious book were familiar to them. It was truly refreshing to our spirits to meet with such a people. They spoke very highly of Bro. Storrs, and regretted very much that he could not continue to reside with them, and administer the Word of Life. Their liberality to us is remembered with gratitude.

We were happy to find Bro. H. Grew, who is well known to the readers of the Harbinger—still the same devoted Bible student that he has ever been since we first formed an acquaintance with him. His health is now quite feeble, but he is doing what he can for the advancement of the cause of truth; not, however, on one abstract and favorite point, but to proclaim all the truths of the Bible, appears to be his aim; hence he has published a variety of pamphlets and tracts on different subjects, many of which he has gratuitously circulated, and has a large supply still on hand, which we hope will soon be called for by the friends of the cause.

Bro. Grew is able to preach only occasionally—therefore a faithful minister is needed there. He might accomplish much good in the city and surrounding country, and we think would be well sustained.

Our call in company with Bro. Grew, at the house of Sr. Com. Read, was highly interesting, inasmuch as other humble disciples were present, and the interview, by the request of Sr. R., was opened by prayer, and partook wholly of a religious character. We spent the time profitably, we trust, for several hours, in conversing on different religious topics, which at present interest us as a people, and that portion of the religious world who make the prophecies their study. O how much more to the glory of God would it be for his children generally to spend their hours of social intercourse in this way than in the frivolous manner they too often spend them!

Sr. Read, and some others of the Christian circle, are members of the Episcopal Church, who gave us to understand that some of their most pious ministers and church members, are strong believers in the near coming and personal reign of Christ on the earth, and freely speak their sentiments on the same. This, however, is nothing new to our readers, for they have learned from the many rich productions from the English Literatist and other works which we have laid before them, that some of the clearest lights of the present day on the Resurrection are found in the English Church. From their garbled writings, the Advent Herald—for a long time was enriched, and the conductors of that sheet turned the influence of these learned literatists to their party account. But now, that others have presented the writings of these English writers in an ungarbled and true light, the Herald no longer courts their favor. Is it any worse for 'Romanists' than 'Adventists' to use pious fraud to build up their cause? No.

Nov. 2d, we reached the place of our appointment, at Pawlings, N. Y., nearly seventy miles, if we mistake not, north of New York city. It was a rainy evening, and we were sick, yet we met a small congregation, to whom, in much pain of body, we spoke over an hour, and gave an appointment for the next evening, which, however, we were too ill to attend; this also was the case relative to our appointment at Wallingford, Ct.

We found some choice believers at Pawlings, especially Bro. and Sr. Dodge, into whose hands it was our good fortune to fall when sick. They spared no pains for three days and nights to relieve our sufferings, and besides, remembered our traveling expenses. Such Christian kindness we shall ever cherish with gratitude, and fervently pray that these dear friends may receive the reward of ever lasting life.

HUMAN CREEDS.

UNDER the above heading we were pleased to see the following language of Wm. Penn in the *Advent Herald* for Nov. 6. The article could not occupy a more suitable place than it does, in that paper, being in the column along side the 'Human Creed' of that paper and its parts, which is kept standing in the *Herald*. We would respectfully suggest that the *Herald* make standing matter of it, and keep it in its present position. It would serve a good purpose as an antidote to their 'Human Creed.' Here is the extract with the *Herald's* introduction:

HUMAN CREEDS.—The following extract is from the works of the learned and celebrated William Penn, founder of Pennsylvania:

'We must do violence to our understandings, if we can think that the men who hated their brethren and shed one another's blood, could be true followers of that Jesus who loved his enemies, and gave his blood for the world; but how easily might all these conclusions have been prevented, if men's faith about Christ had been delivered in the words of Scripture—since all sides pretend to believe the text? And why should any man presume to be wiser or plainer in matters of faith, than the Holy Spirit? Are not things come to a sad pass, that to refuse any other terms than those which the Holy Spirit has given us, and which are confessed to be the rule or form of sound words, is to expose a man to the censure of being unsound in the faith, and unfit for the Christian communion? Will not those who but man's comment instead of God's text—or man's consequences and conclusions in the room of sacred revelations? All this while the head is set on earth, not the heart; and that which Christ most insisted upon, is least concerned in this sort of faith and Christianity—and that is, keeping his commandments; for it is opinion, not obedience—that is not regeneration, which some men pursue. This kind of religion leaves them as bad as it finds them—and worse—for they have something more to be proud of. Here is a creed indeed—but of what?—Of the conclusions of men! But what to do? To prove that they believe in Christ—who it seems never made them (i. e. these creeds). It had been happy for the world, if there had been no other creeds than what Christ and his apostles gave; and left; and it is not the least argument against their being needful to Christian communion, that Christ and his apostles did not think so, who were not wanting to 'declare the whole counsel of God' to the church.'—An address to Protestants of all persuasions, &c. &c. by Wm. Penn. Published in London, 1675.

We some time since took occasion to call the attention of the *Herald* to an article which appeared in its columns, copied from the *Congregationalist*, of a character very different from the above. We pointed out some of the glaring inconsistencies (not to say impieties and blasphemies) of that article, and asked the *Herald* and *Congregationalist* to recall them. We did this, because we considered that article a slander upon the Bible, in which the conductors and patrons of those papers profess to believe, and upon its Author whom they profess to worship. In that article a profession of belief in the Bible without a belief in creeds, was pronounced a 'profane formula,' and the Bible, without a creed to explain it, was treated as a 'heterogeneous confusion,' such that, if it were a human production, it would be sure evidence of 'insanity' in its author! It was the character of that article in defense of 'Human Creeds,' which originated with the *Congregationalist* and was copied into the *Advent Herald* for August 7, 1852. Have they ever recalled it? We have seen nothing of the kind. We therefore call upon them again to take that article back. Such was its character that it cannot be condemned in language too strong. We cannot conceive of any reasonable excuse that the *Herald* can make its readers for copying it in the first place, and much less can we see how it can with any propriety withhold a disclaimer from its sentiments and an apology for having aided in its publicity, since its attention has been called to it.

The Bible and its Author cannot be treated thus

with impunity. God is jealous of his Word and his honor, and will ere long visit such gross indignities with due penalties, unless they are timely repented of.

JERUSALEM THIRTY YEARS AGO.

A brother has kindly furnished us a copy of the *Western Record*, published at Utica, N. Y., Jan. 6, 1824. It contains the following letter from Mr. King (the companion, we suppose, of Mr. Fish), dated at Jerusalem in May, 1823, nearly thirty years ago. Mr. King says:

'The prophecy of Ezekiel with regard to this people, is literally fulfilled. "It shall be the basest among the nations." I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in the world; but the people live to poverty, and are clothed in rags. They are ignorant and degraded and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure compared with this. Every sin enumerated by St. Paul, in the first chapter of his Epistle to the Romans (verses 26, 27, 28, 29, 30 and 31), is literally committed here without a blush, and without any apparent remorse. O how important, to bring among them the pure principles of the Gospel. But whoever comes here to labor as a missionary, must not be afraid to die; or at least, he must have that submission, that will enable him to drink a bitter cup, and say, "not my will, but thine be done."

This is incidental testimony; hence the more valuable. According to this testimony, 'the country' about Jerusalem was 'fertile and beautiful' THIRTY YEARS AGO. Then it has not been made more fertile and beautiful by the restoration of the rains since 1844; and those who have made such reports are mistaken. According to Mr. King and the article which we noticed last week, entitled—*The Palestine Mission*, nothing was needed to make the country about Jerusalem 'one of the happiest places in the world,' but the 'science of agriculture,' and good habits among the people, and a good government. Since that date, we have reason to believe there has been some improvement in these respects; hence the capacity of the soil is being developed. John Meshullam, a converted Jew, and so far as we have learned, a worthy and consistent man, has turned his attention to agriculture on a very small scale, rather in the capacity of a gardener, it would appear, as he cultivates only a small plot in the valley of Aris; and as 'the country is fertile,' his well-directed industry meets with success, as it would in any other country. The more we learn of the facts concerning Meshullam's history and efforts, the more is the subject divested of the air of mystery and special privilege which Mr. Minor has thrown around it. Let us have plain facts; then we can have a sound faith and consistent action.

MONEY.—We are in GREAT WANT of money to meet the current expenses of our office. A number of our friends were very kind in helping us meet our obligation on the 20th of last month. We lacked about fifty dollars of paying it all up. To enable us to pay this and carry on our business free from debt, we urgently request those in arrears to pay up now, and kindly solicit those who have not yet paid for the remainder of this volume to do so. If all our subscribers will see that their accounts are at once paid up to the close of this volume, it will greatly relieve us, and we shall be heartily obliged to them.

Bro. E. R. PINNEY.—In another column will be found an excellent letter from this faithful but greatly afflicted servant of the Lord. Since disabled by his cancer from preaching, he has been laboring at other business to support his family; but he is now too far reduced for that, and is obliged to give up. Our brethren will not shut their ears and hearts against his call for help. They have nobly done their duty to him heretofore when he has needed 'temporary aid,' and we doubt not they will do the same now. Send direct to him at Seneca Falls, N. Y.

DELINQUENT ACCOUNTS.—There has been but very little, as yet, collected on these accounts. Will our agents or some other brethren in each place, where those whose names have been published reside, take the trouble to call their attention to their accounts in the *Harbinger*, and do the best they can to collect them? By doing so, they may help us very much.

William Cullen Bryant, of the New York *Evening Post*, has gone on a tour to Palestine.

BRO. J. P. WRETHEE'S WESTERN TOUR.

(Continued.)

My next appointment was at Auburn. I took the cars at Syracuse, and in one hour arrived at the city of Auburn. I put up with Bro. Stanford, where I was very kindly received. In the evening I spoke to an interesting audience. My discourse was heard with much seeming interest, and I felt truly thankful that there was still an open door, and warm hearts among that people.

As far as I was able to judge, there was no feeling of discouragement among the members, but a fixed purpose to sacrifice for the cause of truth. I have never visited Auburn but twice; and my stay being short at each time, did not become acquainted with the members in general. Some of the most active persons I saw, Bro. Curtis resides in the country, I had, therefore, no opportunity of visiting his hospitable mansion. As, on my tour last fall, so this trip also, I made my home at Bro. Stanford's. A more obliging family, and one more kind, cannot easily be found.

It is the study of Bro. and Sr. Stanford to make their home pleasant to their visitors. Though a comparative stranger, I was made welcome, and felt at home. This is one of those families, whose memory is dear, when the pilgrim is in a distant land. When his mind reverts to the scenes of former days, and he recalls the sunny side of the past, his affections cling to these bright spots; as the lone traveler in deserts wild, stricken with the rays of a vertical sun, and perishing with thirst, recalls the silvery streams and cool fountains of a more favored clime. May the Lord reward them with happiness here, and with eternal life in the kingdom of God.

Bro. Stanford designs appropriating a large hall in his new block of buildings, to the use of the believers in the near advent of Christ. Should this be done, I see no reason why that church may not become large and active in its Christian virtues.—With but few exceptions, our brethren in Auburn are resolved to stand fast in the liberty of the gospel. Attempts have been made to bring upon them the bondage under which many of our brethren in the East are groaning.

In 1850, they were led into one act, which, though not in form, yet in spirit, they repented of. I hope that they will still feel it duty to recall publicly, that which has been published to the brethren at large over their signatures. But in this matter I pretend not to dictate. The right will be known in due time.

Bro. J. C. Bywater has his residence at Auburn, though his time is occupied as an evangelist. In that situation he has been very useful.

On the following evening I preached at Waterloo. This is a new field. At the Tent Meeting held by Bro. J. C. Bywater, in the fore part of the season, a number embraced the views which we advocate. I found them zealous in the cause. It being a central place between Seneca Falls and Geneva, where health and prosperity.—There have been seasons when, as David said, 'The sorrows of death compassed me, and the pains of sheol gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.' But, like Job, I could not find him. 'Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.' Thus shut up, I cried out: 'O that I knew where I might find him! But not a ray of light from heaven pierced the gloom, and in anguish I sighed:—'My God, my God, why hast thou forsaken me?' While thus in despair, I yielded and threw myself into the arms of Divine goodness; in due time the Father smiles, the gloom dissipates, and joy like a well spring of glory flows into my soul. I shout, Glory to God! and think I'll never no never—doubt again. But, my brethren, I will not afflict you any longer with my exercises of gloom. I have many scenes of joy, and sometimes live on Pisgah's top in all my affliction for weeks, without an intervening cloud; for which I praise the Lord.

THE CHOLERA.—The almost simultaneous appearance of this dreadful scourge at Quebec, at this season of the year, and away off at New Providence, and other islands adjacent, is another singular evidence of its erratic character. Its breaking out at and departure from Quebec, was equally sudden, but there it has not been at all so destructive as at New Providence. A letter from there dated Oct. 12th says:

'The dreadful cholera still continues its ravages among us; though to day it has, I think, abated a trifle; but we can't tell anything about it. An all-wise and merciful God directs it, and in his hands is the issue.' The 7th was observed as a day of humiliation and prayer by the people, and I must say that in no place could a greater amount of seriousness be observed.

The *Hamilton (Canada) Gazette* of Monday says that the cholera still prevails in that city. There were three cases on Saturday last, in an hour.—Several deaths had occurred by the disease during the past week.

The telegraph, under date, Boston, Nov. 8, informs us that the cholera is raging in Nashua, N. H., and 25 cases were occurring daily.

Bro. L. P. Jossion preached two excellent discourses last Sunday to the Church in this place on the subject of the Kingdom, explaining in an interesting manner many of the parables of our Lord on that subject.

TO THE SAINTS SCATTERED ABROAD.

Grace be unto you, and peace be multiplied abundantly, according to the riches of divine grace, through Jesus our Life-giver; to whom be glory and honor evermore. Amen.

DEAR BRETHREN: A crisis has now arrived in my disease which makes it necessary for me to cease from all the cares of business and seek quiet and rest, in order to make one more effort to save myself from destruction by it. My present physician (Dr. Cardell, of Baldwinsville) says it is useless to try to benefit me unless I can be free from care and anxiety.

The interest many of the dear brethren have evinced in its progress heretofore, induces me to avail myself of the medium of the *Harbinger* to give a brief history of my case from my last communication to the present time. When I ceased preaching for the Rochester church, I went to keeping books for a livelihood, in which I continued most of the time up to last November, at which time the cancer set in so violently as to oblige me to leave it and commence doctoring my cancer again, in which I have been constantly engaged up to the present. Last spring, my means of support from my labor being exhausted, I went into a boarding-house in which I continued until Oct. 15th, when my health and circumstances made a change necessary. A door seemed to open for me among the dear brethren of my former labors in this place, where for the present I expect to remain. It is now nearly two months since I had my last attack of cancer. Up to that time I retained my health and strength remarkably. Since then I have been confined to my house and much of the time to my room and bed. I am now quite feeble and daily becoming more so, but hope soon measurably to regain my health and strength again. My sufferings for the last few weeks have been constant, and much of the time intense; but the grace of God has hitherto sustained me, so that I have not fainted. My trust is still in God, that he will at last give me the victory through Christ.

I have often been reminded of the burning bush in his dealings with me. I am not 'consumed,' but at times 'my feet have well nigh slipped;' for I have been 'made to possess mouths of vanity, and wearisome nights are appointed to me.' When I lie down, I say, when shall I arise and the night be gone? and I am full of tossings to and fro, unto the dawning of the day. And my temptations have been so severe at times that I have found it extremely difficult with David to say, 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me,' but still consolation and joy in God could be found nowhere else. Brethren, pray for me, that my faith fail not; for there have been times when my overwhelming sufferings, I feared, would lead me to turn away from God. It is not always as easy to apply the consolations of the gospel in adversity and affliction, as when in health and prosperity.—There have been seasons when, as David said, 'The sorrows of death compassed me, and the pains of sheol gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.' But, like Job, I could not find him. 'Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.' Thus shut up, I cried out: 'O that I knew where I might find him! But not a ray of light from heaven pierced the gloom, and in anguish I sighed:—'My God, my God, why hast thou forsaken me?' While thus in despair, I yielded and threw myself into the arms of Divine goodness; in due time the Father smiles, the gloom dissipates, and joy like a well spring of glory flows into my soul. I shout, Glory to God! and think I'll never no never—doubt again. But, my brethren, I will not afflict you any longer with my exercises of gloom. I have many scenes of joy, and sometimes live on Pisgah's top in all my affliction for weeks, without an intervening cloud; for which I praise the Lord.

I close by saying, I love my Savior and his appearing, and all of like precious faith, as well as ever. My whole being is wrapped up in desires to wake up the world to receive our soon coming king. But my work is done, at least, until God shall be pleased to renew my health and strength. I can not talk, nor sing, nor read, nor study, nor write, except a very little. This short epistle has cost me quite an effort, and it is with the greatest effort I can command my thoughts sufficiently to pray, even in secret. But I feel ready to meet the world at the Judgment; I shall be clear of my blood. I have faithfully warned them by night and by day,

and by every means in my power; and after all I feel that I have been a very unprofitable servant. But I have done what I could, and as long as I could, both in temporal and spiritual, and I now throw myself upon the mercy of God. Rejoicing in my ever present motto, 'Spes mea Christus,' and trusting in his merits, I hope for mercy unto eternal life and glory and a kingdom. Pray for me, my brethren. And may God abundantly bless you and enable you to be faithful and receive the kingdom through Christ, is the prayer of your unworthy and afflicted brother, waiting, E. R. PINNEY. Seneca Falls, N. Y., Nov. 6, 1852.

WORTHY OF IMITATION.

In his recent tour in Canada West, Bro. Wm. Ongley collected on the *Harbinger* accounts sixty dollars.

He interested himself in this matter, and helped us in a time of pressing need. Would others equally interest themselves in the affairs of the *Harbinger*, they too would materially aid us in meeting its expenses. Will they do so for such aid would be very timely now. Bro. Crozier informs us that the receipts of the *Harbinger*, for some weeks, during our absence, have not been equal to its expenses.—Will our friends see to this matter, and not let our office fall in debt during our absence? Thus far on our journey, we have received but little more in contributions, than enough to meet our traveling expenses. Hence, we cannot afford the aid Bro. Crozier needs to pay the expenses of our office. We kindly ask again, Will the patrons of the *Harbinger* see that its wants are provided for at this time?

A Good Reason Wanted.

In Rev. i. candlesticks represent churches. Can any one give a good reason for making candlesticks in Rev. xi. represent any thing else? If so, they will confer a favor on me, and perhaps on others, by giving it.

RESPONSE.—We give the above to show to our brother that we have not overlooked his inquiry; and present the subject to our readers for further investigation, if need be.

The olive tree is used first as a figure of Judah, or people of God at that time. Jer. xi. 16. 'The Lord called thy name a green olive tree, fair and of goodly fruit.'

The second instance of its use applies to the church or people of God. Rom. xi. 17-23. Jews were broken off and Gentiles grafted in.

The first use of 'candlestick' shows its application to the church Rev. i. 26. 'Therefore we could give a reason for applying both terms, 'olive tree' and 'candlestick,' Rev. xi. 4, to the embodied people of God—to Israel and Judah, or the like; but no good reason against it.

It is a fact that the language of this book is drawn from the language of all foregoing prophecy and scripture history. The Bible is the best, if not the only dictionary, by which to explain its terms. I have never preached on this portion of the Word; and the reason is, I doubt very much whether it does not apply, much of it, to events still in the future, like Zech. xiii. 8, 9; xiv. 1-4; Jer. xxx. 6, 8; Dan. xii. 1; Rev. xv. 4 to xvi. 18.

A large portion of prophetic vision applies to the period before us, after the Lord sets his hand. 'The second time to recover Israel and Judah'—after the manner of Egypt. The event will soon declare it. J. B. C.

Hajre Suleiman Khan, accused of instigating the attempt made upon the life of the Shah of Persia, was seized, his body carefully drilled with a knife in parts which would not at the moment cause death; pieces of lighted candles were then introduced into the holes, and thus illuminated, it was carried in procession through the bazaar, and finally conveyed to the town gates, and there cleft in twain like a far man. The Kurroth-ill-Ain, better known as Bab's Lieutenant, or the Fair Prophetess of Kazvin, who since the late religious outbreak had been kept a close prisoner at the capital, has been executed with some dozen others.

It is stated in the literary intelligence of a recent magazine that Dr. J. Addison Alexander is about to submit to press an exposition of the Five Books of Moses. Few items of information could be so interesting to scholars. The Princeton professor is a critic of the highest authority at home and abroad.

Speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

INTERPRETATION OF PROPHECY.

(Continued.)

II. We may now pass on to notice another principle to be observed in the interpretation of prophecy, and that is, the adherence to the literal signification of the words of the text, in all cases; unless there become intimation in the text or context, or some warrant from the general use of particular phrases to the contrary.

Very important considerations are involved in this matter. It seems to be a device of Satan, when he cannot hope to lead men altogether from the faith of scripture, to become 'an angel of light,' and in that character to lead them to some subtlety in the way of the interpretation or application of scripture, which virtually renders it useless; and among these moles, is that of setting the ingenuity to work to find out what is called a 'spiritual' meaning, in sentences and expressions where the Holy Ghost probably never intended it. Such interpretations may be justifiable in the way of an accommodated and secondary sense, provided they be not allowed in any way to interfere with, or to supersede the literal; but if they be allowed to become unwarrantably the primary sense, they then have practically the effect of drawing off our attention from the real instruction which the Holy Spirit designs to give us, and thus of rendering void the Word of God. And if once the principle is conceded, that men may discard the literal sense, and that it is the sign of superior spirituality of mind to fetch out from the words of scripture some remote or mystical signification, where are we to draw the line, and how is it possible to lay down any rules to prevent the wit and ingenuity of men from running into extravagance? The Israelite, who, before the coming of Christ, should have imputed a spiritual meaning on those passages of prophecy which foretold, that he should be born of a virgin, that he should ride on an ass, that he should be spit upon, and put to death, would as effectually have diverted attention from the truth contained in those words, as the Cabalists do, who make the sense to depend on the combination of particular words, letters and numbers. And so likewise if men are to spiritualize the things which regard Christ's second coming, what should hinder us from adopting at once the allegorical style of Origen, which is nevertheless so generally spoken against? For all is in such case reduced to uncertainty; it depends upon the live lines or the dullness of the expounder's imagination; and so long as he offers not a sense plainly repugnant to the doctrines of the Word of God in general, there appears no sufficient reason why the followers of Origen and the Jewish Cabalists, should not be just as much admired.

The propriety of adhering to the literal sense is not so much to be insisted on from any explicit canon of scripture, that I am aware of, as from evidence forced upon us by the fulfillment of scripture, the reason and consistency of the thing itself, and the pernicious consequences of a contrary principle being admitted. These evils have been already adverted to. The propriety of the thing is self-evident, in that all cases we give a man credit for using language capable of being understood, unless he gives us some intimation to the contrary; and there is no reason therefore why we should deal otherwise with prophecy. The usage of scripture is the only point, therefore, that remains to be established; and this it will be found does in general most decidedly confirm the principle of literal interpretation.

The Lord's dealings with his people Israel will afford us a comprehensive example in the way of illustration. In Deuteronomy xxx. 1-4, it is written:—'And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, &c., that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine hath been driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee, and bring thee into the land.' &c. This relates, first, to the deliverance and blessing which the Lord should vouchsafe to Israel whilst planting them in Canaan; including the whole train of his 'marvellous acts' towards them; secondly, to the evil which should come upon them on their apostasy; thirdly, to an ultimate deliverance, yet to come, on their repentance. Now let us turn to Joshua xxiii. 14, 15, and we find Joshua at a later period thus speaking:—'And behold this day I am going the way of a father; and ye know in all your hearts, and in all your

souls, that not one thing hath failed of all the good things, which the Lord your God spoke concerning you; all are come to pass, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land, which the Lord your God hath given you; when ye shall have transgressed.' &c. Here we see that the good had been fulfilled—literally fulfilled—not one thing had failed thereof; a consistent analogy would consequently require us to expect the evil to be fulfilled in like manner, whenever the people should transgress in the way predicted. Now Jeremiah wrote at a period when that evil had in a measure been fulfilled,—so far at least as that the people had been driven out, and Jerusalem laid waste; and no one questions that it was then literally fulfilled,—and that since the destruction of their second temple by Titus, the whole of the plagues mentioned by Moses have been most exactly accomplished. But Jeremiah says, (chap. xxxii. 43, 44.) 'For thus saith the Lord: like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.' &c.; 'for I will cause their captivity to return saith the Lord.' The conclusion appears irresistible, that as the first blessing hath been literally fulfilled, and then likewise the evil, so the ultimate blessing is to be literally fulfilled also; whilst the fulfillment of the two former parts, in the literal manner it has been accomplished, evinces that it would have been most unreasonable and unlogical to have expected any other from the language of the predictions, than such an accomplishment as should correspond with the plain and obvious sense of the words.

A like sense may be shown to attach to the generality of the prophecies, concerning the first advent of our Lord Jesus Christ. Already it has been noticed that his being born of a virgin, his riding on an ass, his being spit upon, and put to death, have been most precisely accomplished; as likewise, might be adduced, his being born in Bethlehem, a fact which the whole Sanhedrim interpreted to Herod, evidently on the literal principle. (Matt. ii. 5.) Again, his being betrayed by one of his followers; the piercing his hands and his feet; the parting his garments, and casting lots for his vesture; his being numbered with transgressors, and having his grave with the rich, and a multitude of other circumstances—were most literally accomplished; and why should it be supposed therefore, and insisted on by some modern expounders of prophecy, that the circumstances relating to the second advent, and which for the most part are to be found contained in the same prophecies which relate to the first advent, are to be fulfilled on a different principle?

Having, however, stated the principle the next thing is to guard against the abuse of it. There are various exceptions and qualifications of the rule, to be discerned by a careful perusal of Scripture, which clearly evince that the literal principle may be carried to excess.

Some have thought that it is quite a sufficient restriction of the rule of literal interpretation to say, that it is only to be qualified by those exceptions which are obvious to common sense; so that it requires no reasoning upon the subject, but merely the exercise of a plain understanding. Much might be conceded to this view of the matter, were the Scriptures originally written in English, and with a reference to English and American idioms and habits of thinking and expression; because many things are plain and readily understood by us, though couched in a measure in tropes and figures which a stranger would, nevertheless, be entirely at a loss for, until he became acquainted with our habits and idioms. Doubtless, therefore, many things were clearly understood by the Jews, owing to their familiarity with the figures and expressions used—which are not so obvious to the common sense of those whose language and habits are so entirely different; and, therefore, they require to be studied and carefully observed.

(1.) First may be instanced *tropical* expressions. Such as are, strictly speaking, *tropes*, are too evidently so to require any consideration. The class of words, therefore, more particularly demanding attention, are those which may raise a question in the mind of the English reader, whether they are to be understood in a literal sense, or as symbols; but which would not, I conceive, have raised any question of the kind in the minds of those to whom the prophecies were delivered. When we read of the *fulness* of the olive tree, no one of ordinary understanding would doubt its sense; and the promises 'to plant' the Jews in their own land, and to

'build' them, (See 2 Sam. vii. 10; 1 Chron. xii. 9; Jer. xxiv. 6; xxi. 28; xxxii. 41; xlii. 10; Amos ix. 15.) are as plainly understood as if mention were made of planting trees or building houses. But not so to us, when mention is made of darkening the sun and moon, or casting down the stars, &c. Yet when Joseph's dream came to be related, the envy which immediately expressed itself in his brethren, and the observations made by his father, show that it was readily understood; the sun being taken to represent the head of the family; the moon, his bride, or wife, and the stars, his sons. In like manner, the sun may be applied to Christ, as the head by whom the whole family in heaven and earth is named, (Ephes. iii. 15), and the great 'Sun of righteousness,' the moon to the Church, which is his bride; (Rev. xxi. 2.) and the stars to his apostles and prophets, or to the sons of the Church, who, like the patriarchs, are to be made *princes* in all the earth. (Psalm xlv. 16.) And thus they are further applied to the visible types of these things: the sun, e. g. to the regal power, in a kingdom the moon to the visible Church, commonly identified and associated with the regal power; and the stars to the nobles, or men of influence, both in Church and State. In this sense the symbols are employed, whether the worship established in the kingdom to which they refer, be a corrupt superstition, or a pure religion. Thus in Isaiah xlii. 9-13, 17, they refer to the ruling powers, and nobles, and idols of *Babylon*; in Ezekiel xxxii. 7, 8, 11, to the same powers of *Egypt*; and in Isaiah xxiv. 2, 5, to the powers of *Idumea*; and I doubt not, therefore, that Matt. xxiv. 29, and Luke xxi. 25, though occurring in a prophecy which is, in the main, literally set forth, refer nevertheless to the powers in Church and State, which shall be existing in those kingdoms that shall be brought within the vortex of the great whirlwind of tribulation mentioned therein. These expressions, therefore, are apparently to be viewed not so much as *symbols*, strictly speaking, as expressions which have become *tropical* from their frequent and familiar use.

Various other phrases fall under this rule; as *mountain, hill, sea, waves, waters, floods, trees, the virgin of Israel, the daughter of my people, &c.*; without the understanding of which, in the first instance, we cannot arrive at a right apprehension of many passages in the prophets and many of the psalms, in which they are frequently used.

(2.) Sometimes we meet with sentences, immediately following the use of these figures, which sentences are evidently designed to explain the trope preceding. These are exceedingly valuable, not only as throwing light on that particular passage in which they occur; but as fixing the sense likewise of those expressions, upon an authority which must carry conviction, and thus enable us to interpret other passages in which they are likewise used. A few instances of these exegetical sentences will serve to illustrate this point.

In Ps. xlii. 1-3, we have 'God is our refuge and strength, a very present help in trouble.—Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Now this is explained in the sixth verse: 'The heathen raged, the kingdoms were moved: He uttered his voice, the earth melted.' From which it appears that *mountains* are *kingdoms*, and the *heathen* the ungodly or wicked portion of mankind who are the means of shaking and disturbing the kingdoms of the earth. Psalm xlv. 7, contains another instance: 'Which stilleth the noise of the seas—the noise of their waves—and [or rather even] the tumult of the people.' This is doubly exegetical; for the *seas* in the first clause is explained in the second clause by *waves*; and in the third clause the 'noise of the waves' is shown to be the 'tumult of the people.' In Isaiah lvi. 5, we have: 'The abundance of the sea shall be converted unto thee,—the forces of the Gentiles shall come unto thee;' the latter

of which clauses is evidently the interpretation of the former. So Isaiah xlv. 3, 'I will pour water upon him that is thirsty,' is explained in the same verse by, 'I will pour my Spirit upon thy seed.' Isaiah xxxiv. is also in the one part exegetical of the other, though neither part is obscure: 'Come near ye nations to hear—and hearken ye people;' and again, 'let the earth hear, and all that is therein, the world, and all things that come forth of it.' And as the nations are here explained to be 'the people,*' so in Psalm lxxxv. 8, 'His people,' is distinguished from 'the people,' and explained to be 'the saints;' for He will speak peace unto his people, and [or even] to his saints.*

Sometimes the explanation of particular tropes and figures is not to be met with in the same connexion, nor even in the same book. Thus in Luke xi. 20, the expression, 'If I with the finger of God cast out devils,' might excite inquiry in the mind of an English reader; but we find a precise explanation of it in Matt. xii. 28, where we find the parallel passage, 'But if I cast out devils by the Spirit of God; thus evincing how differently two Jews might express the same thing, and yet both be literally correct according to their own habits of thinking. And this further shows how justifiable it is, if we find the interpretation of a phrase in one part of scripture, to apply it to the like phrase in another part of scripture.

(To be Continued.)

*The Septuagint has this rather different: 'Come near, ye nations, [or Gentiles, &c.] and hear, ye rulers;' let the earth hear, and those in it—the habitable earth, [or kingdom] and the people which is in it.'

†The word 'and' in our translation appears frequently to require the sense of even, which is giving to the Hebrew particle no greater latitude than is constantly allowed to the Greek *καὶ* and the Latin *et*, the former of which is sometimes so translated in the New Testament, and seems to require it in other places. An instance occurs, in Numbers xxiv. 18, of an exegetical clause, in which the translators have not rendered the Hebrew particle by *and*, but by *also*.—And Edom shall be a possession, *Seir* also shall be a possession.* A reader, however, unacquainted with the fact that *Seir* and *Edom* are the same, Gen. xxxi. 3, xxxii. 8, would conclude from the word *also*, that two different countries were intended. It would certainly be nearer the sense if rendered, 'And Edom shall be a possession. *Even* *Seir* shall be a possession.'

¶Owing to a press of other duties, the mailing of the *Children's Friend* for November was somewhat delayed.

Dr. Philo Hitchcock will confer a favor upon us by acting as agent for the *Harbinger* at Albion, Dane co., Wisconsin.

Bro. N. A. Hitchcock, Exeter, Green co., Wis., inquires if Bro. Wm. Sheldon could be induced to come west, and wishes to know where to address him. Will Bro. Sheldon answer?

LAW CIRCULAR.—Worthington G. Sneath, Washington, D. C., continues to practice Law exclusively in the Supreme Court, and to attend to cases before Congress; to prosecute claims and settle accounts against the Departments, Bureaus, and Boards of Commissioners; to procure patents for Inventions, at home and abroad, and to obtain Pensions and Bounty lands; to collect Debts, Dividends, Legacies, and Inheritances in any part of the United States and in Foreign Countries; to make Investments of funds in Loans and Stocks and on Bond and Mortgage, and to negotiate the Purchase and Sale of Loans, Land and Patent rights in any State of the Union.

NOTE.—From our knowledge of Mr. Sneath's ability and promptness in transacting business committed to his trust, we cheerfully recommend him to the favorable notice of those who may need his services in the line of his profession.—En.

WM. COBBETT'S EXPERIENCE AS A WATER DRINKER.—Cobbett thus describes his own experience:—

'In the midst of a society where wine or spirits are considered as of little value more than water, I have lived two years without either; and with no other drink but water, except when I found it convenient to obtain milk; not an hour's illness; not a headache for an hour; not the smallest ailment; not a restless night; not a drowsy morning have I known during these two famous years of my life. The sun never rises before me. I have always to wait for him to come and give me light to write by while my mind is full in vigor, and while nothing has come to cloud its clearness.'

CORRESPONDENCE.

FROM MR. MARY K. CHAPMAN.

Bro. MARSH:—Through the mercy of God I am still permitted to live in the land of the dying, and am striving, in spite of opposition, to gain the port of everlasting rest. O, my brother, when I look into God's blessed Word and see that none but the pure in heart will ever see God, none but the meek will ever inherit the renewed earth, and then think of my own weaknesses and frailties, I often cry out in the fulness of my soul, Shall I ever see the King in his beauty? Shall I, who have waged war with Satan in so many forms, even from childhood, finally overcome through the merits of Jesus, and with God's redeemed host, shout victory on the heights of Zion. The Lord grant it for his Son's sake. Amen.

Since I left my sick room at our dear Bro. and Sr. Whitaker's, in Shumla, I have spoken to the people almost every day. I addressed large congregations in Gerry, twenty-five times; in Ellipton, on Oak Hill, eight times; in the village of Jamestown I spoke nine times, at Academy Hall. In the two former towns I had the entire confidence and sympathy of the dear brethren and sisters of like precious faith, so far as I have been able to ascertain, and they will testify that much good has been done, in removing prejudice and in causing people to search God's Word. The brethren and sisters are revived in their feelings, and with renewed courage are going on their way rejoicing. Individuals capable of appreciating arguments, whose minds were never called up to the subject of Bible truth, now confess their belief in the soon coming of the Lord.

I have spoken twice in Havana; last evening spoke in Busti in the Protestant chapel; this evening am to speak in the Methodist house in the same village; to-morrow evening and over Sunday am to be at Havana. I then intend to go back by the cars to Allegany and arrange my household affairs to leave over winter; and then come back to Dunkirk, and with my little son, whose health is still poor, take my horse and buggy and cross the lake, and then by land make my way into the State of Illinois, and spend the winter, proclaiming the whole truth, fearless of man, trusting in the arm of the Almighty. I shall have to borrow money to go with, but the brethren in this region know I am laboring for a rich Master, and they say they will lend me the means to go west with. I intend to return in the spring, if time lasts. I know this is a great undertaking for a feeble woman and a little boy eleven years old; but perseverance is my motto, and my trust is in God. Bro. Sweet's letter, from Mount Sterling in the last *Harbinger*, decided me that my duty was to go west. I do love the dear friends in this county and Allegany as well as in other places, and hope Bro. Sweet, of Pennsylvania, will visit this region as he proposes. Brethren and sisters, still pray for me.

Your sister in tribulation, looking into the perfect law of liberty, and meaning by God's grace to continue therein.

MARY K. CHAPMAN.

Busti, N. Y., Sept. 8th, 1852.

FROM BRO. I. SIMMONS.

Bro. MARSH:—I feel to praise our blessed Lord that he has seen fit to let his glorious light shine into my heart, and to permit me now and then to drink in of that precious spirit which is to quicken God's dear children at the coming of David's royal Son.

My brother, we had a precious season in Elyria within the walls of our old court house on Sabbath, the 3d inst. and the few evenings previous. We were edified and also strengthened in the faith once delivered to the saints. We have heard the precious gospel of the kingdom preached. And never, no, my brother, never, I think I can say in truth, and that the dear brethren and sisters who were present will also

bear me witness, has that gospel been presented in so plain and so harmonious a manner in our hearing as it has been presented during the above mentioned period by our dear and tried sister in the Lord, Mary K. Chapman. We believe her to be a worthy servant of Jesus Christ, and can bid her God speed with a clear conscience, praising God also that He has seen fit to raise up a Mary in the last end of Gentile rule, to preach His glorious gospel, and to warn the big sinner and the little sinner, the politician and the false-hearted priests, of their sudden doom, unless they repent and believe the Gospel. How they will wish in the day of Jesus Christ, when he shall come in his glory and all the holy angels with him, that they had but taken a little counsel from those poor Millerites, as they now call us! Yes, yes; but it will then be too late; their doom will be sealed; their destruction will be at hand; and they will call for the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath will then have come, and they will not be able to stand, Rev. vi. 16, 17.

But, brother, there are some loved ones in Elyria. What shall we do? How shall we pluck them from the burning flame? They are yet out of Christ, and are popular in this world, and we cannot approach them. God, have mercy! O God, have mercy! should be the prayer of every one of us at this important moment. Now is the time to raise our banner; yes, now is the time to strike for victory! Yes, victory, under our mighty Chieftain, Emmanuel, the Lion of the tribe of Judah, the Anointed King of Israel. Oh how good it is to love his appearing! O, how good it will be to hear him say, Enter thou into the joy of thy Lord! O, how good it will be to sit down in his kingdom with Abraham, Isaac and Jacob, and all the holy ones, while the mass, the great mass will be shut out. There will be weeping and gnashing of teeth. May God have mercy, is the prayer of one who loves the human family and God's righteous cause.

Sr. Chapman started this morning in company with her little son, Samuel, for Marysville. She will be there at the Conference, if the Lord will. She is on her way to Illinois.

From your unworthy brother,

ISAAC SIMMONS.

Elyria, O., Oct. 4, 1852.

FROM BRO. A. L. MILLER.

Bro. MARSH:—I consider the *Advent Harbinger* and *Bible Advocate* the best religious paper now extant. I am pleased with the liberal and christian spirit that stands out in bold relief throughout its columns. It is just what community need, and many more like it, to counteract the flood of error that is poured forth from the pulpit and the press, like the locusts of Egypt, desolating every thing that is pure in doctrine and ethics.

Last Sunday I went to hear a funeral sermon preached in this place. The speaker took for his text Balaam's prayer, 'Let me die the death of the righteous, and let my last end be like his'; and then commenced his discourse by saying, the text implies that the soul is immortal. He said that Balaam's desire to die the death of the righteous was not that the righteous suffer less pain or die easier than the wicked, but that the righteous lived on beyond the grave, and that the deceased, who died a christian, was as much alive as any of his hearers were. Now, if the speaker was right in inferring that the soul is immortal because Balaam desired to die the death of the righteous, because if he did he would obtain immortality, then none but the righteous have immortal souls, and the only legitimate conclusion to be drawn from his inference, is, that the wicked will never have immortality, which is a truth the Bible clearly teaches; hence he has taught by inference what he terms the annihilation of the wicked. Well, the truth will leak out sometimes, even from those who do not love it, as in the case of Balaam, and Caiaphas, and others of more modern date.

Yours, in the patience of hope,

A. L. MILLER.

Granville, Sept. 1, 1852.

Present State of Christendom.

BY W. SHELTON.

The Savior, in enumerating signs which were to be given as indications of our proximity to the great crisis of time, remarks, in regard to his professed followers, as follows: 'Because iniquity shall abound, the love of many shall wax cold.' This is the present state of christendom, as every-day occurrences abundantly demonstrate; and instead of our being discouraged by the present state of profound indifference which pervades the ranks of professors, we should regard it as a prominent sign of speedy deliverance. This state of christendom was contemplated by the Savior, when he propounded the inquiry, 'When the Son of man cometh, shall he find faith on the earth?'

O, what a soul-thrilling inquiry! What a penetrating question! And how forcibly does this interrogation conflict with the delusive impression which has gained the ascendancy over the present apostatized, spell-bound christendom, that a vast throng will be found prepared to meet our Deliverer at his coming!

Hark! 'When the Son of man cometh, shall he find faith on the earth?' But a very little for, 'because iniquity shall abound, the love of many shall wax cold.' O, what a deplorable dilemma christendom is involved in! Truly, the majority of the professed followers of Christ are 'lovers of pleasure more than lovers of God'; and of them it can truly be said, 'having a form of godliness, but denying the power thereof.'

Yet thank God, despite all the hindrances to the advancement of the cause of truth and vital piety, a few will be found prepared to stand blameless before the Son of man in the day of his glorious visitation, and will be 'changed' and caught up to meet the Lord.

With these truthful considerations, the present lack of faith in the land should never cause us to stagger, but should rather loudly admonish us that we are rapidly hastening to the morn of glorious emancipation, when the waiting children of God shall be delivered from this state of mortality, and become like the children of God, to die no more!

Ye children of our coming King, 'watch, lest coming suddenly, he find you sleeping.' Have your 'loins girt about with truth, and ye, yourselves, like unto men that wait for their Lord.' Ye, beloved, building yourselves up upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Amen.

Canandaigua, N. Y.,

Appointments.

The Editor will Preach in

Boston, Friday, Saturday and Sunday, Nov. 19th, 20th and 21st.

Wrentham, Tuesday, Nov. 23d.

New Bedford, Friday, Saturday and Sunday, Nov. 26th, 27th and 28th.

Providence, R. I., Friday, Saturday and Sunday, Dec. 3d, 4th and 5th.

North Scituate, Monday evening, Dec. 6th.

Lowell, Mass., Tuesday evening, " 7th.

Exeter, N. H., Friday, Saturday and Sunday, Dec. 10th, 11th and 12th.

Concord and Whitfield, N. H., and perhaps some other places we may visit; if so, notice will be duly given.

When we contemplated, about a year since, performing this tour, we were kindly invited to visit these and a number of other places. Changes may have occurred since then—hence if at this date, our appointments at any place fall on a time not agreeable with the wishes of the friends there, if they will inform us, we will either change them to suit their convenience, or withdraw them. We hope to see many of the brethren from the adjacent neighborhoods, where these appointments are located; will they try and meet us there?

Bro. L. P. Judson.

Waterloo, Sunday, Nov. 21.

Victor, " " 28.

Canandaigua, " Dec. 5.

Honeoye Flats, " " 13.

Bro. N. A. Hitchcock.

Kirk or Mill Grove, Wis., Dec. 10—

and continue over Sunday.

Bro. McGinnis' Settlement, " 17—

and continue over Sunday.

Plain River, Ill., (evening) " 21—

and continue as circumstances may seem to require.

Elizabeth, Sunday, Dec. 26—

and continue through the week, as Bro. Pitcher & Prindle may appoint.

Crane's Grove, Sunday, Jan. 9.

HARBINGER AND ADVOCATE.

Bro. Jacob Blain.

Frederonia, Sunday, Nov. 21—

where brethren may appoint.

Bro. O. R. L. Crozier.

Bristol, Sunday, Nov. 28.

Bro. R. V. Lyon.

Square Pond, Ct., Sunday, Nov. 21—

at 103 A. M.

Mansfield, " " 28—

at the house of Bro. Simeon Abby's, at 103 A. M.

Bro. E. C. Cowles.

South Butler, Sunday, Nov. 21.

Waterloo, " " 28.

Geneva, the evening of Nov. 23, where Bro. U. Finn may appoint.

Bro. Thos. Garbutt.

Anburn, Sunday, Nov. 21.

Rochester, Thursday evening, " 25.

Bro. J. C. Bywater.

Oppenheim, Sunday, Nov. 21.

Laite Falls, Wednesday evening, Nov. 24.

General Conference at South Bend, Ind.

The Lord willing, there will be a General Conference of the brethren at South Bend, St. Joseph's co., Indiana, to commence Dec. 9, at 6 P. M., to continue over the following Sunday. It is hoped there will be a general attendance of the ministering and lay brethren of Northern Indiana and Michigan.

D. R. MANFIELD, E. MILLER, JR.

J. M.—Dr. D. C. will owe one dollar at the middle of this volume—three numbers more. R. K. S. is balanced.

E. EYBERTS, of *Vergennes, Vt.*—The receipt of which you speak in No. 424, was for Elton Everts of New Haven, Ct. Your bill, from No. 396 to No. 468, is \$2.77.

N. M. CATLIN.—The \$3.00 on 'Contrast' are received. The reduction would not affect us, if the price to us should be reduced in proportion.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

F. D. Owen 486, H. French 444, Milton Bartlett 491, William B. Davis 491, H. G. Prescott 464, E. Sedgwick 446, O. F. Barnes 441, E. G. Munsee 520, C. Munsee 494, A. Odell 476, R. Richards 454—\$14.00.

J. Arthur 530, William Rogers 468, H. Holkins—Dr. R. Willard 635, R. House 499, John Bonney 469, Ira Allen 514—\$24.00 each.

Dr. D. Cray 442, D. R. Stroud 468—\$3.00 each. Sarah A. Granger 481, 50 cents; E. Gerry 474, \$1.50.

LETTERS.—J. P. Weetee, D. R. Mansfield, E. Miller Jr., J. B. Frisbie, J. Marsh 3, C. P. Whitten & Ira Thompson, G. W. Gerrels, S. D. Ostrander, E. R. Goodell, W. G. Sneath, J. Blain, N. M. Catlin, Asa Bell Cooley.

BOOKS SENT.—D. R. Marshfield, E. O. Allen.

DONATIONS: TO SEND THE HARBINGER TO THE POOR. Hethath that pity upon the poor length to the Lord; and that which he hath given him he pay him again.—Prov. Amos to be raised the current, " \$52.72

Previous donations on this volume, " \$53.34

Asa Bell Cooley " 516

Still due for free list on this volume, " \$372.48

DELINQUENTS. If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

GARDNER SALISBURY, Vermont, N. Y. stops his paper owing 74 cents.

RULES OF DISCUSSION. As a prominent object of the publication of the HARBINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will be admitted as EVIDENCE.

4. The ALLEGED principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between

writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interested and profitable, and will result in obtaining a more correct knowledge of the truth.

Books for Sale at this Office.

The postage on all these works will be FREE-PAY when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is one cent for each volume, or fraction of an ounce, for any distance under 500 miles, over 500, and under 1500, two cents; over 1500 and under 2500, three cents.

We affix the weight to each work, that all may see what the postage is, and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. 82 pages. Price 12 1-2 cents single; \$3.00 per hundred. Weight 2 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowler & Wells. Price 25 cts.

The Ages to Come; or, Glorious Restitution. By J. Marsh. 12 1-2 cts. single—9 shillings per dozen—\$9 per hundred. Weight 2 oz.

Storrs' Miscellany, containing his Six Sermons, Unity of Man, and the following tracts: The Second Death, by Archbishop Whately; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, neatly bound together. Price 50 cts. Discount by the quantity.

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The Millennial Harp: a new collection of Scriptural Hymns Original and Selected, for Social and Family Worship, adapted to the wants of all Christians. By Marsh & Paine. 311 pages. Price 50 cts. in morocco; 40 in sheep. Weight 10 oz.

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The Immortality of the Soul, or, Man entirely dependent upon his Organization for his Mental and Moral Powers. The Truth tested by Philosophy and Revelation. By Thomas Reid. Price, 7 cts. Wt. 1 oz.

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Poetry.

Abide in Me and I in You.

THE SOUL'S ANSWER.

That mystic word of thine, O, Sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in Thee,
From this good hour, O leave me never more;
Then shall the discord cease, the wound be healed;
The life-long bleeding of the soul be o'er.

Abide in me—o'ershadowed by thy love,
Each half formed purpose and dark thought of sin;
Quench ere it rise, each selfish low desire,
And keep my soul as thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell thou within it, tune and touch the chords;
Till every note and string shall answer thine.

ABIDE IN ME; there have been moments pure,
When I have seen thy face and felt thy power;
Then evil lost its grasp, and, passion hushed,
Owed the divine enchantment of the hour.

These were but seasons beautiful and rare,
Abide in me—and they shall ever be;
I pray thee now fulfil my earnest prayer,
Come and abide in me, and I in thee.

H. E. B. S., New York Independent.

Communications.

Original.

Scripture Terms.

BY J. P. WEETHEE.

NUMBERS EIGHT AND NINE.

We shall quote a few passages from Ezekiel, where the term Israel is found.

Ezek. xi. 13. * * * 'Then fell I down upon my face, and cried with a loud voice, and said, Ah, Lord God! wilt thou make a full end of the remnant of Israel?'

Judah is here called Israel, as the ten tribes had long been outcasts. The following verses clearly show that the Gentiles are not intended. They are said to be cast far off among the heathen, and that in their scattered condition he would be to them a 'little sanctuary.' A series of prophecies will be found in Ezek. xxxvi.—xlvi. chapters. The mountains of Israel are first addressed.

Ezek. xxxvi. 1. * * * 'Ye mountains of Israel, hear the word of the Lord.'

Ezek. xxxvi. 1. * * * 'Therefore, ye mountains of Israel, hear the word of the Lord God.'

Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken which became a prey and derision to the residue of the heathen that are round about. The land is also addressed in verse 6. The soil becomes fertile and yields her fruit.

Ezek. xxxvi. 8-11. 'But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.'

'For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

'And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

'And I will multiply upon you man and beast; and they shall increase and bring forth fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.'

Let the whole chapter be carefully studied, and the following conclusions will appear legitimate.

1. The fertility of the land is still future. 2. The return from captivity, is still unfulfilled, for the whole house of Israel returns, which did not occur at the return from the Babylonian captivity. 3. Gentiles are not here intended; nor are they included in the term Israel; for, in this chapter the Gentiles are denominated 'heathen'; and by this name are they distinguished. 4. Their conversion is also future. These conclusions are so obvious that no one can be mistaken. Literal or true Israel can alone be intended.

In the 37th chapter, the prophet shows us how the whole house of Israel get into that land: it is by a resurrection from the dead. Read the chapter.

Verse 12. 'Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.'

In verse 11, these are said to 'be the whole house of Israel.' Here the term Israel is applied to the twelve tribes, as we learn from the latter part of the chapter. The prophet is directed to take two sticks, one having the name of Judah and of his companions, the other having the name of Ephraim and the ten tribes, 'Join them one to another into one stick: and they shall become one in thy hand.' This act represents the union of Judah and Israel. The ten tribes and the two tribes are called Israel. No Gentile can here be included.

The invasion and battle of Gog, Ezek. 38th and 39th chapters, are very generally admitted to be future events. No history can show their fulfilment. Israel is limited to the Jewish nation. No Gentile Christians are here called Israel.

Verse 22, 23. 'So the house of Israel shall know that I am the Lord their God from that day and forward.'

Verse 23. 'And the heathen shall know that the house of Israel went into captivity for their iniquity.' * * * * *

Gentiles are called 'HEATHEN.' The same fact may be observed in the succeeding chapters. We are particular to notice the use of the term in the Old Testament, that we may understand its meaning in the New Testament.

We shall now examine the minor prophets.—Their writings cover the space already passed over; yet, extending to a later period of time, they afford additional testimony as to the use of the term Israel. In the prayer of Daniel, (Dan. ix. 7; xi. 20.) we have these words. 'O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whether thou hast driven them, because of their trespass that they have trespassed against thee. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice.—And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel.' Judah and Israel are kept distinct in verse 7, but in verses 11 and 20, the twelve tribes are called Israel. No person can for a moment conclude that Gentiles are included, for they were not thus scattered. I keep this point constantly before the reader, that when we enter the New Testament we may learn how the prophets and apostles agree. Can we for a moment take the position that two classes of inspired men, would use the same term, belonging to the same point in chronology, in a manner so widely different as understood by the churches?

The book of Hosea is next in the Old Testament order, though one of the most ancient of the prophets. His writings are clear as to the use of the term Israel, as will appear from the following passages. 'The word of the Lord that came unto Hosea, the son Beeri in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israel.' Hosea i. 1. Israel here refers to the ten tribes.

'And God said unto him [Hosea] call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah.'—Verses 6, 7. 'Then shall the children of Israel and the children of Judah be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.' See also verse 10. From these passages we have drawn the following conclusions:

1. Judah and Israel are distinguished from each other, and from Gentile nations. 2. The predictions of verses 10 and 11, are unfulfilled.

3. The righteous out of those nations are only intended. 4. These times of Judah and Israel are appropriately applied to that people at a time when Christ shall be their King. 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.' Hosea vii. 4, 5. From these declarations we cannot escape the following conclusions:

1. The days spoken of in verse 4 refer to their long captivity among the nations, not yet terminated.

2. The return in verse 5 is still future, as will appear from the expression 'latter days,' which have ever been understood to refer to the days of Messiah.

3. No person can so construe this language as to make the term Israel refer to the Gentiles.

This prophecy deserves the closest attention. The names 'Israel' and 'David' should be carefully considered, by those who make the Gentile believers 'true Israel.'

Original.

The Seven Times.

THE great mass at the present day, seem to take things for granted, rather than give them a close examination. For instance, a certain class feel confident that Leviticus xxvi., reveals only seven times punishment to be inflicted upon Israel. Therefore, they seem to read the chapter from beginning to end without seeing any more than seven times chastisement. But, by a careful examination, I think any person who has got no theory of his own to uphold, will find *thirty-five times* punishment to be inflicted on Israel (if they disobeyed) instead of seven. Let us read and see.

Verse 14. 'But if ye will not hearken unto me, and will not do all these commandments, *

Verse 16. 'I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you.'

Verse 18. 'And if you will not yet for all this (punishment) hearken unto me, then I will punish you **SEVEN TIMES MORE** for your sins.'

This is certainly fourteen times already mentioned.

Verse 21. 'And if ye [yet] walk contrary unto me, and will not hearken unto me, I will bring **SEVEN TIMES MORE** PLAGUES upon you according to your sins.' Making twenty-one times.

Verse 23. 'And if you will not be reformed by me by these things (which I punish you with,) but will walk contrary unto me. Then will I also walk contrary unto you, and will punish you **YET SEVEN TIMES** for your sins.' Making twenty-eight times.

Verse 27. 'And if ye will not for all this (punishment which I have given) hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in **FURY**; and I, even I, will chastise you **SEVEN TIMES** for your sins.'

Plainly telling Israel that they would receive from the hand of the Lord, punishment after punishment, if they disobeyed and would not hearken unto the voice of him who watched over them. There is certainly mentioned in this chapter, thirty-five times: so it seems to me.

JAMES CULROSS.

[NOTE.—If the above is correct, the period of time indicated by Lev. xxvi., if prophetic, as is generally supposed, is at least *twelve thousand years*. As this is altogether improbable, we are naturally led to infer that the statement of that period is five times repeated in that chapter. c.]

Origin of the Rothschilds.

The late Baron Rothschild was the son of a Jew at Frankfort, of the name of Joseph. He was in humble circumstances, but very highly thought of for honesty and integrity. At the time the French crossed the Rhine, and entered Germany, the Prince of Hesse Cassel came to Frankfort, and asked Joseph to take care of his money. Joseph did not much like the undertaking, but the prince pressed it so much that at last he consented, and the treasures were given him. When the French entered Frankfort, Joseph buried the Prince's money and jewels in a chest, but did not hide his own, thinking that if they found no money they would be suspicious, and search more earnestly. The consequence was he lost all his own money. When affairs became more tranquil, and he could again enter into business, he took some of the Prince's money and transacted business with it, as he formerly used to do with his own, thinking it a pity it should lie quite useless. The Prince of Cassel had heard of the French cruelty in plundering poor Joseph Rothschild, and concluded all his money and jewels were gone. When he went to Frankfort, he called on him, and said—'Well, Joseph, all my money has been taken by the French.'

'Not a farthing,' said the honest man, 'I have it all. I have used a little money in business. I will return it all to you, with interest on what I have used.'

'No,' said the prince, 'keep it. I will not take the interest, and I will not take my money from you for twenty years. Make use of it for that time, and I will only take two per cent interest on it.'

The prince told the story to his friends. Joseph was in consequence employed by most of the German princes. He made an immense fortune, his sons became barons of the German Empire, and one of them settled in England.—*Monthly Literary Miscellany.*

NEW MODE OF PAYING POSTAGE.—The Post Office Department has made a contract with Geo. F. Nesbitt, of Philadelphia, for a great number of Envelops, to be used instead of stamps for prepayment of postage, in accordance with a provision added to the Post Route bill at the late session of Congress. These convenient little wrappers will consist of three sizes—Note, Letter and Official. The denominations will be *three, six, and twenty-four cents*; the latter intended for foreign correspondence. They will be self sealing, and bear a stamp similar in style to the English stamped envelop, and are expected to be in all respects equal thereto. As the dies are yet to be prepared, and the paper to be manufactured exclusively for this important purpose, it is probable that the envelops will not be put in circulation before the first of January next.

PREACHING IN CALIFORNIA.—A Missionary Preacher in California, thus describes his experience. It is characteristic of the country:

'At Columbia the most eligible room we could obtain for the evening was a restaurant. When we arrived at this place the tables were occupied by monte dealers. The keeper of the house, with great politeness to me, notified them that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to the preaching. The proprietor kindly arranged the benches for us. With the bar behind me, my Bible on a monte table, and a mixed audience before me, I proclaimed the offers of the Gospel.'

CALIFORNIA.—The number of passengers who arrived at San Francisco during the quarter ending the 30th of September was 19,217. There left that city during the same period 3,564.—The shipment of Gold for the same quarter amounted \$10,070,528. In addition to this, \$1,800,000, not included in the above, was to leave in the steamer on the 17th of October.

☞ One hour gained by rising early, is worth one month of labor in a year.